

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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We Know From the Bible That

HELL IS—

A Prepared Place
A Place of Punishment
A Place of Physical Pain
A Place of Prayer
A Place of a Passion for Souls
A Place of Eternal Parting

By Evangelist Jim Mercer, D.D.,
1222 West 50th Street, Minneapolis, Minnesota

Most of the facts about Hell are revealed by the Lord Jesus Christ in the four Gospels. There are some things about Hell that we do not know. However, we know all that we need to know about this terrible place.

I am aware of the fact that many clergymen have quit using the term "Hell," but I also am aware that their not using the term has not changed the facts. And, I also am aware of the words:

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark 8:38.

The sad fact that many are ashamed to preach on Hell only makes it more imperative that some of us preach it. If it be said in ridicule of us that we are "Hell-fire" preachers, let us thank God. Jesus was also a Hell-fire Preacher! We need not apologize for preaching the words of Jesus Christ. He says He will be ashamed of us if we are ashamed of His words.

"Hell Fire" are His words. It is the language of Jesus. What did Jesus have to say about Hell? He said that it was

A Prepared Place

"Then shall he say also unto them on the left hand, Depart



Evangelist Jim Mercer

from me, ye cursed, into everlasting fire, PREPARED FOR

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Letters About Billy Graham

New Yorker First Writes Sharply Accusing Editor, Then Sadly Sees Compromise of Having Modernists Honored Publicly and Converts Sent to Their Churches

By the Editor

How we love the postman! Letters are the lifeblood of a Christian organization like the Sword of the Lord dealing with multiplied thousands of people in every state in the Union and in some eighty foreign countries!

A distinguished visitor in the Sword of the Lord office today asked the editor, "How many subscriptions did you lose or how was the circulation of THE SWORD OF THE LORD affected by the editorial position that it was wrong for Dr. Billy Graham in the New York Crusade to yoke up with modernists, have them on his committee, and have them on his platform?" When I answered this distinguished friend of the Sword of the Lord (who stands very faithfully as we do for separation from modernism and worldliness), I felt that perhaps thousands of other good Christians would be interested in knowing the same answer.

I estimate that we have received perhaps two hundred letters from people who differed with THE SWORD OF THE LORD position about Dr. Billy Graham's sponsorship in the New York Crusade, and perhaps most of that number threatened not to renew their subscription to THE SWORD or asked that the paper be stopped. And of course those letters made us sad. We are always sorry for anybody to misunderstand us or dislike us, and we are doubly sorry for anybody to miss the blessings of THE SWORD OF THE LORD.

However, when I compared those two hundred letters with other responses we get continual-

ly from our readers, I was greatly encouraged and comforted.

For example, in our letter month this spring we received 15,960 letters and nearly all of those were favorable letters from people who said nice things about THE SWORD OF THE LORD.

Again, compare the two hundred estimated subscriptions canceled or that were not renewed when expired with approximately 23,000 paid subscriptions that came in during our recent subscription campaign, and after THE SWORD OF THE LORD had called attention to the modernists on Dr. Graham's New York Crusade committee.

And when I thought of the two big boxes full of letters, hundreds and hundreds of letters and get-well cards from people who wrote me about my serious fall April 6, scores and scores of the letters saying the writers prayed for me every day and a good many telling how they wept when they heard of the serious fall and how they pleaded with God for my restoration, I was greatly comforted.

Suppose we admit, as we do frankly admit, that it was a sad thing to lose an estimated two hundred subscribers. And suppose we estimate that perhaps two hundred others who do not like controversy of any kind or who were particularly offended by THE SWORD OF THE LORD's stand did not renew their subscriptions, even though they did not write to us. Those subscriptions lost and those friends perhaps lost make a very heavy burden on the editor's

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Sowing and Reaping For Souls

By Evangelist John R. Rice

(Mechanically recorded for THE SWORD OF THE LORD, July 4, 1956, at Sword of the Lord Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia.)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:7-9.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. 15:58.

Sowing and reaping! Christians sowing and reaping! Sowing for God, reaping precious souls. That is the idea.

Here the Bible says that if you sow, you will reap. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Again the Scripture says, "... in due season we shall reap, if we faint not." Again the Scripture says that we are to be "always abounding in the work of the Lord" because our work is not in vain. You are going to receive a reward. You will bring in the sheaves. You will see the blessed result. Sowing and reaping! I have reference primarily to soul winning, as the Scripture primarily has reference.

In Matthew 13, and in Luke 8, the Lord said, "A sower went forth to sow..." Who is the sower? A soul winner, a Christian spreading the Gospel. He said

that some seed fell on the turn row, out on the bare soil, and the birds got it, and nothing good happened. Some of it fell on stony ground and when it got moist, it started to sprout, but it had no root and it could not get in the soil. That represents the man who heard the Gospel and liked it, but when temptation and trouble arose, since he had no root in himself, had never really been regenerated, born again, then he turned back.

But again, some seed fell among thorns and it sprang up, but it did not bring any fruit to perfection. That represents a Christian, one who has really been converted, but one who is a worldly Christian. That is the tobacco-smoking Christian, the picture-show-going Christian, the Chris-

(Continued on page 3)

The Double Divisiveness of the NEW EVANGELICALISM

Dr. Richard V. Clearwaters
Pastor, Fourth Baptist Church

President, Central Conservative Baptist Theological Seminary
2105 Fremont Avenue North, Minneapolis 11, Minnesota

Recently Rev. W. A. Ashbrook authored an article, "The New Evangelicalism—the New Neutralism," in which he makes the following statement in a single paragraph:

"Bible-believing Christians would do well to beware of this New Neutralism for four valid reasons. First, it is a movement born of compromise. Second, it is a movement nurtured on pride of intellect. Third, it is a movement growing on appeasement of evil. And finally, it is a movement doomed by the judgment of God's Holy Word." (See THE SWORD OF THE LORD, May 31, 1957, p. 2)

It is shocking to say that Christianity did not spring from the New Testament, but rather the New Testament from Christianity! As plain and emphatic as this may be, let us not be deluded by the New Evangelicalism with even the hint of a suggestion that Christianity began solely as a religion of the spirit with no authority. In fact, Jesus Himself said just before His ascension to His amazed disciples in Luke 24: 44, 45 the following words: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law

of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding that they might understand the scriptures." It is obvious, therefore, that Christianity began as a religion of authoritative

(Continued on page 5)



Dr. Richard V. Clearwaters

FREE... this lovely Artlee Retractor ball-point pen with miracle, instant-drying ink that does not smudge nor transfer, valued at \$1.69, absolutely free with a three years' subscription to THE SWORD for \$5 (\$6.50 in Canada and foreign countries). Renew three years, save money, save us trouble, and we will add the full time to your present expiration date and send this lovely pen, black barrel, chrome cap, with the Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31) printed in gold. Hurry. Address: Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

In the Pleasant Grove Baptist Church near Lavonia, Georgia, for seven days in late July, **EVANGELIST HUGH F. PYLE** of 1721 South Gordon Street, S. W., Atlanta, saw some 28 to 30 souls receive Christ and approximately 18 make rededications publicly. This is in addition to the night when many young people stood at the front pledging to abstain from worldliness and sinful habits that would harm their testimony. Crowds were the best yet, according to pastor and people, and the Sunday School attendance record was broken during the meeting. Almon Price is the pastor.

Pastor Gale C. Tush, Springvale Bible Church, Kansas City, Kansas, writes to tell of a tent revival held by **EVANGELIST ED NELSON** of 954 Quari Court, Aurora, Colorado. He reports that despite the extreme heat and bug problem, there were 27 first-time decisions, over 100 decisions for rededication to Christ, and many others who came to start family altars or to start tithing.

Brother Tush made this interesting comment about using evangelists for revival meetings:

"I would like also to say that in my twelve years of being a pas-

tor and having the churches I have pastored to have at least two revivals a year, I have found out after twelve years it pays to do as God intended the churches do, and that is to call God-called evangelists for their revival meetings, not full-time pastors. In the last two meetings we have had God-called evangelists and Sword of the Lord evangelists and God has wonderfully blessed. We believe we have learned our lesson. "Do God's business God's way and He will bless."

Dr. Harry M. Lintz requests prayer for his fall schedule at Jamestown, New York, for a city-wide campaign; Abingdon, Virginia; The Chapel on the Hill in Akron, Ohio; and Victorville, California. May God bless this good, useful evangelist.

Rev. Owen Ganey of 12 School Street, Rockingham, North Carolina, has resigned the pastorate of the Free-Will Baptist Church, Manchester, Tennessee, to enter the field of evangelism. He is a graduate of Bob Jones University, takes a firm stand for the fundamentals of the faith, and we trust will be blessed of God in his soul-winning work. Note the address above.

He's Home at Last!

Safe Home at last! Oh say not he has died.
His soul has only crossed the swelling tide,
And Heaven's gates for him have opened wide,—
He's Home at last!

A true and valiant warrior of the Faith,
Proclaiming Christ e'en with his latest breath,
Has laid his armor down,—call it not death.
He's Home at last!

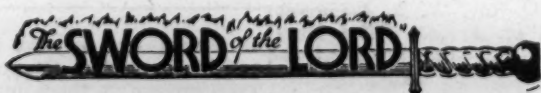
He now beholds, with eyes undimmed by tears,
The face of Him who through the passing years
Has been his stay, dispelling doubt and fears.
He's Home at last!

And though his going leaves a void within
Our lonely hearts, we can rejoice with him,—
His race is run, Heav'n's glory he hath seen.
He's Home at last!

At Home, with those on earth he loved so well,
Who now within the walls of jasper dwell,—
Oh bliss beyond all mortal pow'r to tell!
He's Home at last!

Life's sun for him has set,—but oh the glow
That long will linger o'er this world of woe,
Because he lived and labored here below!
He's Home at last!

AVIS B. CHRISTIANSEN



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

Today (August 20) I take the plane for Nashville, Tennessee. There friends will meet me and take me to the Bill Rice Ranch, where a Sword conference is in progress. Then Saturday (August 24) I go to Winston-Salem, North Carolina, for Sunday, Monday, and Tuesday; and then I go to Lake Louise, Toccoa, Georgia, for a great conference with Dr. Lee Roberson, Dr. Bob Jones, Sr., Rev. Harold Sightler, Missionary Fred Jarvis, and Evangelist Walt Handford, August 28 - September 2.

But before I go, I must say that my heart is deeply burdened about our plans for "Investment Evangelism," the effort to raise \$50,000 as a capital investment for the Sword of the Lord Foundation. Too long we have struggled along, always in debt, always behind on printing bills, always giving, giving, giving, raising money for free literature to go around the world, boosting good causes, promoting evangelism, and putting all the money I could rake and scrape in revival campaigns back into this work.

The Sword of the Lord Foundation is a nonprofit corporation chartered under the laws of the State of Illinois as of January 1, 1947. All these years the editor has taken no salary from the work. It has been a work of joy and a work of love getting out the Gospel, winning souls, stirring soul winners, and defending the faith. Now we feel we must have help. We must pay up bills. We must put the Sword of the Lord Foundation on a sound financial basis. Friends have helped us through a building fund that has paid out the Presbyterian church property we purchased in Wheaton, where we hope someday to build a Sword of the Lord office building. They have helped us almost pay out the Singspiration Building which we now occupy, along with the old office building. But we have through the years worked on borrowed capital, going by faith, of course, but struggling to make ends meet year after year. Now I ask those who believe in the fundamentals of the faith and in soul winning, those who think it is important to keep a solid base where we stand for Christ and the Bible and soul winning, to send a love gift.

23 Years Old September 28

On September 28 THE SWORD OF THE LORD will be 23 years old. The first issue came out on that date in 1934 in Dallas, Texas. What a blessed 23 years it has been! How many thousands have found Christ and have written to tell us so! How many men have surrendered to God's call to the ministry and to the mission field, and how many have become evangelists! How many thousands of lay Christians have set out to become soul winners! And only God knows the holy resolutions, the people who gave up the movies and tobacco and lodges, the divorced couples who went back together, and the backslidden Christians who came back to take up their cross through the work of THE SWORD OF THE LORD! We thank God for His smile and His blessings upon this work.

Now in our great time of need, will you make a love offering for the Sword of the Lord, an investment in evangelism for our 23rd birthday?

Many will prefer to give in some multiple of 23 for our 23rd birthday. Some will give 23c for each member of the family. Others will give 23 dimes (\$2.30). Others will give \$23. For every person or family who gives \$23 or more, we will send a beautiful certificate suitable for framing, personally signed by the editor, showing the amount of this spiritual investment, for which we trust you will have reward from God on earth and afterward in Heaven. It is a beautiful certificate which you will like. Others will wish to give 23 ten-dollar bills (\$230). General (Continued on page 7)

Questions Answered

by The Editor

The young writer and girl fell in love and planned to marry, but then committed adultery. Now engagement broken. What should they do?

I have prayerfully studied your problem and give you the best counsel I know.

You say that you and your young girl friend have broken up, yet you say that both of you still love one another and that there is no third party involved. That makes it seem strange that you have broken up. It must be that you are both ashamed of having done wrong and yet so tempted to continue in sin that you thought it best to break up.

My impression is that it would be best for you two, if you love each other, to make your plans to marry. Are your standards of right and wrong alike? Isn't she the kind of a girl who would make a good Christian wife? And are you the kind of man who would make her a good husband? I do not say that it would be wrong for either of you to marry anybody else. But that would make a very real problem. You two committed a terrible sin. You were more to blame than the girl, since no doubt you took the lead in the matter. Now if you were to marry another girl, would you tell her about this affair? If you did, it might cause trouble. If you did not, you would be keeping a serious secret from your own flesh. How much happier it would be if you two would marry and no one else would ever be involved. Every good, honest man, clean and upright, has a right to a pure, clean wife when he marries. If the girl with whom you sinned should marry somebody else, then you have done that somebody else a very great wrong.

You may feel that you can't get along together. It is true that the matter is complicated somewhat by your sin. But you should certainly agree never to hold it against her, never to complain to her of it, and never tell it. I believe that if both are humble, if you have special care about not being a temptation to each other,

going very slow on the matter of caresses and petting, that your attitude toward one another can come back to normal. You can love and respect each other and wait patiently until you can be married. I think you have seriously wronged the girl. I think it would be adding another sin to leave her now. She gave herself to you, perhaps on your invitation. You say that you felt and she felt as if you were married. Of course you were wrong in this, wrong in acting as you did, but in effect you took holy vows to be true to each other forever. To break those vows now makes it seem that you were merely trifling with the girl before and used your arguments as a pretense to have your way with her.

I suggest that you talk to the dear girl along the following lines.

1. Take the blame for the wrongdoing. You were a man, and men are supposed to lead women and lead them right. You evidently led wrong. You were the stronger of the two and so should take the principal blame.

2. Tell the girl that you keep your vows and that if she will marry you, you will love her and be true to her the rest of your life.

3. If both of you are old enough to marry and if you can make a living for her, possibly you ought to plan for marriage reasonably soon. That would involve the consent of her family and you would have to consider plans for education. But doing right is more important than education.

4. If you and this girl cannot be married soon, then I think you ought to announce your engagement (taking it for granted that she is willing to marry you) and ought to set out to be so careful, so kind and thoughtful and yet so pure that neither will ever have reason to doubt the other's purity and faithfulness any more.

If the girl will not marry you, then my advice is of no avail. But I think you will have a serious difficulty in ever being used in Christian work if you lead a girl wrong, then leave her with her grief. And in the future, many times when you go to pray, God might remind you of the girl you wronged.

Read Deuteronomy 22:28, 29. This seems to me to apply in your case, at least in the general principle, that if a man leads a girl wrong, he ought to take her for his wife and never leave her, provided, of course, that she is willing to be his wife.

John 3:16

Heart-Moving Messages on the Best-Loved Text in the Bible



By the late Robert L. Moyer

Dean of Northwestern Schools; Pastor of First Baptist Church, Minneapolis

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

CHAPTER FIVE

His Only Begotten Son . . .

The story is told of a child who had been taught to think of God only with dread, as of a terrible judge. In her stern home the name of God had been mentioned only to terrify and frighten her. One day, in her father's printing office, she picked up a scrap of paper and found on it the first words of this verse, "God so loved the world, that He gave." The remaining words were torn off, but even in this mere fragment there was a revelation to her. It told her that God loved the world, loved it well enough to give something. What He gave she did not know, but it was a great deal for Him to give anything to it. The new thought brought great joy to her heart.

It changed all her conceptions of God. She learned to think of Him as one who loved her, as her Friend, ready to give her rich gifts and all good, and this thought brightened and transformed her life.

We know what God gave—His only begotten Son. How much greater should be our conception of God, our joy of heart, the brightness of our life in the light of the unspeakable Gift.

"His Only Begotten Son" Defines Christ's Eternal Relationship

We must remember that the (Continued on page 8)

Getting and Giving

"Let him that is taught in the word communicate unto him [better translation: "share with him"] that teacheth in all good things."—Gal. 6:6.

The Scripture plainly teaches that the Christian's obligation in giving is to Christ first of all. But the Scripture teaches that as the dear Lord Jesus uses a preacher, teacher, or evangelist to grow good Christians and help them in Christian living and soul winning, they should share with the teacher. Here is a divine law of sowing and reaping. The preacher sows to the Christian by teaching and rebuking and exhorting and stirring up Christians to live right and win souls. He reaps, by their loving care, their gifts. In other words, one who teaches should be supported.

So Paul said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9:11). And again Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

Now let us be understood. We do not ask a penny of support for the editor of THE SWORD OF THE LORD. This editor lives on the freewill offerings of God's people principally in revivals and conferences, etc. God provides his needs wonderfully. We have never needed to ask money for ourselves, and we never expect to. God's people where we preach are kind in their offerings. Our family lives modestly. The editor has never taken a penny of salary from THE SWORD OF THE LORD.

We do not ask that you support this editor; we ask simply that you support THE SWORD OF THE LORD which has been used of God to teach and to bless so many. Countless thousands of preachers have been inspired and taught and lifted up by THE SWORD OF THE LORD. Many have been saved. Many have surrendered to the gospel ministry. Many pastors have gone out into revival work. Many churches have been stirred to have revivals. Thousands of Christians have learned to win souls through THE SWORD OF THE LORD and other Sword literature. So THE SWORD OF THE LORD, by God's own rule, should be supported. Those who get blessings should give blessing and make it possible for this work to continue, so that others may get similar blessings.

We do not ask that Christians should give all of the Lord's money in their hands to the Sword of the Lord. We only ask that in proportion as they have been blessed, and as they see that this work pleases God, they should support it. Spiritual blessings deserve material support. We believe it is shameful for a work such as the Sword of the Lord not to have the support of God's people when many a modernistic denominational headquarters gets

the money of the same Christian and uses it to break down people's faith in the Bible, to send out unbelieving literature, and to support infidels in some denominational colleges and seminaries. We are not against Christians' supporting reliable Christian institutions which earn their way by being true to God and spreading the Gospel. But we think it is shocking for Christians to be more concerned about denominational traditions than they are about the cause of Christ; we think it is shocking for Christians to be more concerned about loyalty to a denomination than loyalty to Christ's own Gospel as represented continually through THE SWORD OF THE LORD. So we say may God help Christians to support every sound, God-honoring, true-to-the-Bible work that actually wins souls and promotes soul winning. And may God help Christians to support THE SWORD OF THE LORD on the same basis!

Yes, if you have been blessed by THE SWORD OF THE LORD, you ought to help us put it on a sound financial basis. Let us have \$50,000 in love gifts in "Investment Evangelism" by September 28, to pay up bills and furnish capital greatly needed to carry on this work.

Many will want to make gifts in some multiple of 23. Perhaps some families can only give 23c each for every member of the family. Others will want to send 23 dimes (\$2.30) or 23 or 23 ten-dollar bills (\$230). We suggest that you send check or money order whenever possible. Receipts will be sent for every gift. And for each gift of \$23 or more from an individual or family, we will send a beautiful frangible certificate for wall or desk or mantel, showing your gift to "Investment Evangelism" from which we trust there will be eternal and blessed dividends from God to you.

Address the Sword of the Lord Foundation, 214 West Wesley, Wheaton, Illinois.

"Is your place a small place

Tend it with care!—

He set you there.

Is your place a large place?

Guard it with care!—

He set you there.

What'er your place, it is

Not yours alone, but His

Who set you there."

—J. Oxenham.

Dr. Bob Jones SAYS:



We want God's people everywhere to know that we founded Bob Jones University more than thirty years ago to keep the line of demarcation clear between those who believe the Bible is the Word of God and those who think that the Bible contains or may contain the Word of God. Bob Jones University believes that whatever the Bible says is so, and the school is going to officially stand without apology under all circumstances, let come what may come, for the Bible—God's Holy Word. We realize that the emphasis at this time must be on the absolute authority of the Bible. We are willing to match Bob Jones University's academic standards against the standards of any similar liberal arts school

in the world. We believe in culture. We believe in practical, everyday Christianity. We, however, want all of you Christian friends to know that even though some other institutions may compromise, there will be no compromise on Bob Jones University campus.

Now, if you believe the Bible is the Word of God and that what it says is so, you ought to be for Bob Jones University. You ought to pray for the school. If you have some of God's money you would like to invest, you can safely invest it here. We will always be glad to hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
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(Advertisement)

Sowing and Reaping

(Continued from page 1)

tian who is worldly-minded, one who does not do much for God, does not win souls. The Scripture says, "... the care of this world, and the deceitfulness of riches ..."—getting so anxious about your job and making a living, and saving money—"... the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." He is a Christian but unfruitful.

Then, thank God, the Scripture says that some seed fell on good soil and brought forth, some thirty, some sixty, and some an hundredfold! That does not mean just one hundred per cent. It does not just mean that you double your income, but 100 times as much! Ah, wonderful fruit! Thank God, we know that we should not be weary in well doing, "for in due season we shall reap, if we faint not."

Now the good seed is the Word of God, and we are to go and sow the good seed. We are to abound in it, for the Scripture makes it clear, "... your labour is not in vain in the Lord." "... In due season we shall reap," if we don't give up, if we don't quit. We are to be "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

There is a gospel truth here about sowing and reaping. Everywhere in the Bible this truth comes out. It is true, first, in regard to sin.

All Who Sin Reap What They Sow

In the Garden of Eden God said to Adam and Eve, "... in the day that thou eatest thereof [of the tree of knowledge of good and evil] thou shalt surely die" (Gen. 2:17).

In Numbers 32:20-23 Moses said, "If you will do what you say and come in and help me take this land, well and good." "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Your sin will find you out!

In Ezekiel again and again the Scripture says, "The soul that sinneth, it shall die."

According to the Bible, then, sin finds you out.

In Romans 6:23 the Scripture says, "... the wages of sin is death."

We can be sure about this: when we sin, our sin catches up with us. What we sow, we will reap. There is the inexorable law. And it even applies to people who are saved. "Oh," somebody says, "but now I am saved." But the law still works.

For example, somebody gets converted. And if he has black hair, his hair is still black. If he has a crooked nose, he still has a crooked nose. There are some things not changed by the fact that you are saved.

Up at Evansville Rescue Mission years ago they tried so hard to get an old bum saved. "Old Bill," they called him. He drank all the time. He would paint mail boxes and get a few cents to buy some beer, or he would run some errands or do something in a saloon to get something to drink. He stayed drunk much of the time. He would then go down to the rescue mission and they would give him a bed and try to get him saved. But he didn't want to be saved. He just wanted a free bed and a free breakfast.

That went on for a long time. One day he got drunk—he and a pal of his—and got into a fight. The other man hit "Old Bill" and knocked his eye out. Later "Old Bill" got saved. He used to be "Old Bill." "I'm not 'Old Bill'! I'm 'New Bill'!" he said. "I'm under new management!" So all over that country they called him "New Bill." They dressed him up and everywhere he gave a good testimony. Now he got one eye knocked out in a drunken fight, "Old Bill," the old sinner. Now he is forgiven, everything is under the blood, he is born again. How many eyes do you think "New Bill" had? Just one eye! You still reap what you sow. That is the law of God.

You say, "Isn't God merciful?" Yes, He is merciful, but then God is not going to turn His back on right and wrong. You still reap

what you sow. So in sin is the principle that you reap what you sow.

What You Give for God Will Be Repaid in a Blessed Reaping

But it doesn't just work on that side. It works on the good side, too. Bless God, when you sow for God, you reap a reward. That is proved in Christian giving.

In Malachi 3:10 the Scripture says, "... prove me now herewith ..." The Lord said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith ... if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Now that promise is addressed primarily to Israel, and the storehouse is the temple, and the offerings were brought to the priests in Jerusalem, so of course it is not right to make Jerusalem some other town and to make the temple into a church, etc. But there is a promise still that God pays back people who give to Him.

In the New Testament it is restated in Luke 6:38 where the Lord says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom ..." The Lord says, "You give and it will be given" to you.

The Lord promises the same thing in Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness ..." Well, will it pay? "Yes," He said, the food, and the drink, "and all these

(Continued from page 10)



Well, I Never!

... It just doesn't seem possible that such a thing could happen when everything else is so expensive.

I Couldn't Believe It,

... When I read it in THE SWORD. But you know me, I'm always looking for a bargain, so I wrote immediately and here it is!

Yes, Sir, It Came Today.

What came? Why the best looking retractable ball-point pen you ever saw. It's black with a chrome top, and I'm as proud as punch!

And You'd Never Guess

... in a hundred years what it cost me. Dr. Rice sent it free with a three years' subscription to THE SWORD OF THE LORD at \$5. He said that they save so much time and money with a three years' subscription that they were glad to send me the lovely pen free. To tell the truth, they even offered to bill me for the \$5, so I didn't have to send any money.

What a Bargain!

Why I got a whole year's subscription free at the three years for \$5 rate (\$6.50 Canadian and foreign), besides getting the pen as a gift. That's at least a \$9 value for only \$5! It was just too good to miss!

Why, Did You Know

... the pen is every bit as nice as those selling for \$1.69 down at Jones Drug Store. The ink is a special nonsmearing type and you can get refills at 'most any drug or ten cent store.

And Let Me Tell You

... THE SWORD helps the whole family so much each week we just wouldn't be without the sermons and articles. Land sakes, what a bargain!

What Did You Say?

You're sending for your pen today? Well, you'll not be disappointed. Yes, just write and have them renew your subscription for three years and be sure to ask for the pen. They'll bill you and send the pen free. Or send the money along and they'll even give you an extra refill for the pen free. The address is The Sword of the Lord, Wheaton, Illinois.

I Must Hang Up Now

... and call some of the other girls. This is simply too good a bargain for any of them to miss. Good-by.



Incidents and Illustrations

By

Evangelist Robert L. Sumner

Contributing Editor



Hollywood's Best!

Hollywood recently conducted its annual "academy award, to announce those judged as the best in their industry. It was no surprise to anyone that an adulteress was selected as their very best actress. The *Detroit Times* expressed it, "Ingrid Bergman, who fled to Europe to escape the moral indignation of America movie-goers, was accepted back today with open arms as the 1956 academy award winner for best actress." This is the same actress who, seven or eight years ago, bore a son for Italian movie director Roberto Rossellini while still married to Dr. Peter Lindstrom, an American surgeon. She did not apply for a Mexican divorce—by proxy—until after the baby was born! This gutter-moraled adulteress is Hollywood's number one actress!

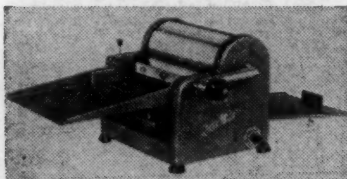
Walter Winchell, in one of his syndicated columns, urged his readers to let by-gones be by-gones and forgive Ingrid for her flaunting of morality. Trying to bolster his argument—and making as big a fool out of himself as one of those fellows usually does when he tries to quote the Bible—Mr. Winchell reminded his readers that even the Bible commanded forgiveness. But this Broadway and Hollywood columnist should be informed that the Word of God does not teach forgiveness apart from repentance. God Himself will not forgive unless there is repentance on the part of the sinner!

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Has Miss Bergman repented of her adultery? When she returned to America for the first time in nearly eight years of her "forced exile" to receive the New York film critic's award as the Best Actress of 1956, the *Dallas Morning News* reported that "almost at the beginning she was asked if she regretted any of her actions in the past. This was in obvious reference to the birth of a son to her and Italian movie director Roberto Rossellini while she still was married to her American husband, Dr. Peter Lindstrom." The *News* quoted her reply as, "No," and then reported that she added: "I have had a wonderful and rich life full of interest. It has been just what I hoped for." In another article the *News* quoted her as saying: "I am grateful for everything that has happened to me. I have never regretted anything."

Note these conclusions: Miss Bergman has not repented of her adultery. Even God Himself will not forgive her until she does. Yet, according to its own standards, she is the best actress Hollywood has!

Incidentally, when she was being questioned by newsmen in New York about "the wave of criticism directed at her when she bore Rossellini's son while still married to Lindstrom," she replied, "Time takes care of everything." But times does not take care of everything! Ecclesiastes 12:14 expresses it, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Miss Bergman still must answer to God. When she faces Him she will find that time has not taken care of her sin. Only the blood of Jesus Christ can wash away the sin of any individual.

Miss Bergman, the adulteress, was Hollywood's best actress for 1956. Who was the second best actress? The woman receiving that award was Dorothy Malone. Her honor came as a result of her performance in the film, "Written on the Wind." Whereas Hollywood's best actress, Miss Bergman, is an adulteress in real life, their next best actress, Miss Malone, plays a "nymphomaniac" on the screen in the part which obtained for her the coveted prize. A nymphomaniac is a sex-crazed individual with uncontrollable sexual desires. *Look* magazine called her a "wanton woman who seduces every nearby male in chagrin over her failure to get (Rock) Hudson, the man she really wants." It describes her efforts to get Hudson with the words, "in a tireless chase to have him, 'marriage or no marriage.'" The magazine further reports her prize-winning part in the film by declaring that she does a "maddened defiant strip-tease when she is arrested for immorality." This is the role portraying Hollywood's second best actress!

I wonder, breathes there yet a man with soul so dead, who to himself innocently says, *What's wrong with the movies?*

WHEN IN ROME, LIVE FOR JESUS!

Michigan P. T. A. Hits Movie Code

The Michigan Congress of Parents and Teachers recently sounded a strong warning to Hollywood against jeopardizing the morals of our young people. Their resolution demanded "decency and good taste" in future motion pictures and deplored the "alarming relaxation of standards" and the lack of restriction on certain subjects in the 1956 code of the Motion Picture Association of America.

Saved 17 Years!

From Detroit comes this good letter which we share with friends because it is a comfort to our hearts:

"Dear Brother Rice:

"As I read THE SWORD OF THE LORD, June 28, I had to write this letter.

"First I read the article on the Ecumenical Evangelism, or the 'Universal Church of the World.' I heard a message on this modernistic ear tickling church by Dr. DeHaan, 14 years ago.

"God bless you, and keep you in good health is my daily prayer. Keep the banner of true evangelism high.

"Reading on the article, 'Letters About Graham Crusade,' I love Brother Graham, and know he is a man of God. But the Devil has many tricks he uses. I am praying for Brother Graham, so he can see this slick compromise.

"Jesus must be lifted up so He alone can save sinners and be known as the 'SAVIOUR' who has power to keep us from sin, and give us eternal security.

"I was a devout Catholic for 30 years. I know what this religion teaches. I was saved in Dr. Zoller's Tent Revival Meeting. Dear Brother Rice, you were the evangelist, pleading with tears in your eyes for souls to come forward. I was one of maybe 200 people saved. Thank God for such a miracle. It is 17 years that I am a Christian. It is joy unspeakable to know Jesus as my own personal Saviour.

"I agree with you all the way about a 'must' to make salvation plain.

"Religion has no power to keep us from sin. I studied catechism, had all the sacraments of this church but was told we cannot know if we get to Heaven. It was PURGATORY—or Hell. Brother Rice, what fear, what hope does any religion give—NONE.

"Dear Brother, I would like to send this paper to many, many friends, but cannot at present. In the near future I will subscribe [for] at least 10 copies.

"Yours in Christ Jesus,"
(Signed) Ann Attaman

The Jackass and the Leech -- a Fable

By H. H. Culver

A jackass, oppressed by the heat, sought relief in a pond. A leech became attached to the jackass, and proceeded to suck blood.

"Kindly remove yourself," said the jackass. "I do not like your company."

"Not so fast, my dear jackass," said the leech. "I have a proposition to make for our mutual advantage."

"I do not expect any sensible suggestion from you," sneered the jackass, "but spill it."

"Well, here is the plan: you license me to suck your blood, and for every ten drops that I withdraw I will pay you back one drop as revenue. This will enable you to balance your budget, and put you on Easy Street."

"Really," said the jackass, "your sagacity astounds me! I gladly accept your proposition."

An owl, overhearing the conversation, remarked, "Only a jackass would fall for that kind of economics."

—From *Voice of Temperance Scrap Book*, Number II.

Gospel Needed in Singapore

We are glad to hear from our old friend, Missionary Joe Weatherly of Youth for Christ, who did such a tremendous work in India. He helped work out with an inter-mission committee the matter of translation and distribution of the booklet, "What Must I Do to Be Saved?" in a number of languages in India.

Now in a letter of July 26, from Singapore, he asked if we can co-operate with him. He says:

"If you would permit us to print and distribute 50,000 of them, it would certainly result in the salvation of a lot of folk. I am sure, here in Singapore. We've been using a number of other titles but none of these give the plan of salvation as thoroughly as your tract does. However, God has

blessed in a wonderful way.

"I would appreciate hearing from you at your earliest convenience concerning the possibility of working with us on this."

I have written Brother Weatherly that if he will get competitive bids, will secure the co-operation of an inter-mission committee for distribution, and will report on the follow-up and results, we will try to help as much as necessary in the printing of 50,000 copies of this booklet, "What Must I Do to Be Saved?" in Singapore. We expect to hear soon that the translation is completed and they are ready for printing.

It will probably take \$500, possibly \$600, for this printing. If you want to help print the booklet, "What Must I Do to Be Saved?" in Singapore for careful distribution by a proven, selected group of soul-winning Bible believers, please send your offering and designate what you like for the Gospel in Singapore, in Southeast Asia.

Send your offering to the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

Making Bricks Without Straw

Wicked Pharaoh oppressed the children of Israel, we learn from Exodus, chapter five, by commanding them to make mud bricks without straw. "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw," and were beaten because they could not finish as many bricks.

THE SWORD OF THE LORD has been making bricks without straw for many years. The work has been made possible principally by the sacrifice of one man and a few earnest assistants. Now it is time to put THE SWORD OF THE LORD on its feet, to provide capital for the necessary work. Bills must be paid up, and capital provided for the soul-winning, revival-stirring, Bible-defending work of this non-profit Christian foundation. The editor takes not a cent of salary, owns none of the property, cannot recover for himself or his family any profit or return from THE SWORD OF THE LORD. All gifts are recognized for income tax deduction by the Federal Government. Will you pray and see what gift you should make? Some will give 23c for each member of the family; some will give 23 dimes (\$2.30); some will give \$23.00; some will give 23 ten-dollar bills (\$230). A framable and beautiful certificate will be sent for every gift of \$23.00 or more from a person or family. And you will have treasures in Heaven and rewards from the dear Lord Jesus who is so concerned about soul winning, and revivals, and the defense of the faith. Address The Sword of the Lord Foundation, 214 West Wesley, Wheaton, Illinois.

Hell Is --

(Continued from page 1)

THE DEVIL AND HIS ANGELS." —Matt. 25:41.

Jesus PREPARED Hell. "All things were made by him" (John 1:3).

Surely Jesus is the one who knows all about Hell. He made it. He prepared it for the Devil and his angels.

No one seems to feel sorry for the Devil! All seem to be perfectly content with his doom and torment in the flames of Hell. It will be good to remember that Satan at one time was a very wonderful personality. He was more wonderful and important than any human being. The prophets describe him as being very wise and beautiful. He was in Heaven with the Lord Jesus Christ. He was one of the holy angels that sang around the throne of God. Even Jesus was made, in His humiliation, a little lower than the angels. Men have never been equal to angels in majesty and power. The Bible leads us to understand that the Devil in his heavenly splendor was next to Jesus Christ in authority. He was sort of prime minister in Heaven. Isaiah describes him as being "perfect" in wisdom and in beauty. His sin was that he wanted to be like God. He did not want second place! He wanted to exalt his throne above the stars of God. For this sin of rebellion Hell was prepared for him and the fallen angels. Both Peter and Jude tell of the doom of fallen angels.

Keep in mind that no forgiveness was ever offered to Satan or to the fallen angels. No provision was ever made for their salvation. Only condemnation and judgment! They sinned one time and were eternally damned. This ought to put the fear of God into our hearts! If God takes sinning angels from the throne of Heaven and turns them into screaming demons, what will He do for you, or me, or any one else?

Let me say in all sincerity that no human being is too cute to be damned! None of us are too nice to be put into Hell! None are so high and mighty that they will not be brought down to the pits of Hell. If for one sin angels were damned, with no chance to be saved, what will God do for you who have turned down many opportunities to be saved? Think it over.

According to our Lord Jesus Christ Hell is a place prepared for the Devil and his angels. Heaven is prepared for you if you will only turn to Christ. Thank God, you do not have to go to Hell. I praise God for saving me. He will save you if you will let Him. I am not ashamed to tell you that I am a "Hell-scared" Christian. I went to bed many a night thinking

(Continued on page 6)

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Double Divisiveness

(Continued from page 1)

books (called by us the Old Testament) and the New Testament Christians ended their era by adding to that collection of thirty-nine authoritative books twenty-seven more authoritative books called the New Testament.

We are living in a day when people are choosing their own means and manner and mode of operation irrespective of the instruction given by Bible authority. "God is blessing, God is blessing," they keep saying; and in many instances we heartily agree that "God is blessing." God, in our day, is being forced to use man's "second best," "third best," and "fourth best" and blesses accordingly. God's Word has always demanded separation from evil and has always denounced amalgamation with evil.

Recently a liberal, self-confessed Neo-Orthodox minister authored a pamphlet in which he declared that the breach was closed between conservatism and liberalism for which he was so grateful. In the same pamphlet he also acknowledged that the closing of one breach in the center of the church had opened two, more breaches; one breach to the left between the fundamentalists and the conservatives was a wide gap; and still another breach was opened to the right between the liberals and the modernists. Obviously we can see that the New Evangelicalism's closing the breach that has been acknowledged for over thirty years between fundamentalism and modernism has closed one division in the Christian Protestant church and has made two others. Thus the New Evangelicalism is doubly divisive: It has divided fundamentalists in two groups: fundamentalists and conservatives; and it has divided modernists into two groups: modernists and liberals. It has thus made four groups or classes in the Protestant Christian church and divisively divided these four groups into three divisions.

A Movement Born of Compromise

We propose to consider the four features of the New Evangelicalism. "First, it is a movement born of compromise." We would like to quote from the pen of Dr. I. N. Haldeman his judgment of liberal Christianity. In his book, *A King's Penknife, or Why I Am Opposed to Modernism*, he gives seven reasons, one at the head of each chapter on this subject:

"I am opposed to Modernism:

1. "Because, like the king Jehoiakim, of Judah, it cuts out of the Bible with the penknife of destructive criticism all things not acceptable to the natural mind.
2. "Because it seeks to obscure the public mind with a false issue concerning the age-long accepted doctrines of Christianity.
3. "Because it uses orthodox phrases and then denies the facts which those phrases are intended to express.
4. "Because it preaches a Christ not to be found in the Bible.
5. "Because it is the complete repudiation of the Bible as the fully inspired Word of God.
6. "Because it means moral and spiritual disaster to the rising generation.
7. "Finally, because it is nothing less than old infidelity masquerading in the guise of a so-called progressive and liberal Christianity."

On the spirit of compromise, Charles Haddon Spurgeon makes the following statement:

"I make no personal references, but I see the spirit of compromise concerning holiness and sin, truth and error, far too prevalent. The spirit of compromise comes not of the spirit of God, but of the spirit of the world. It is always wisest and best to exhibit clear decision upon fundamental points; we must draw the line distinctly and then stand to it firmly. Do not alter your course because of winds and currents. Do not try to make pleasant all around."

We all want another Finney

Revival! Let us quote from Charles G. Finney, the famous evangelist of the nineteenth century, "Ten Rules for Converting Nobody:

- (1) Let your main motive be popularity rather than salvation.
- (2) Study to please your congregation and to make a reputation rather than to please God.
- (3) Take up popular, passing, and sensational themes to draw the crowd and avoid essential doctrines of salvation.
- (4) Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
- (5) If asked, 'Is it wrong to dance, play cards, or attend the theater?' answer very pleasantly, 'Oh, that is a matter for private judgment. It is not for me to say you shall and shall not.'
- (6) Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of Hell.
- (7) Reprove the sins of the absent, but make those who are present pleased with themselves so that they will enjoy the sermon and not go away with their feelings hurt.
- (8) Make the impression on the worldly church members that God is too good to send anyone to Hell, even if there is a Hell.
- (9) Preach the universal fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.
- (10) Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people 'sit down to eat and drink and rise up to play.' We realize that some of this might not be applicable to the main stream of the New Evangelicalism, but the larger percentage of it is applicable now and the New Evangelicalism will soon lead to where every line of this will be applicable.

All of this is a far cry from the Apostle Paul who said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:2-5).

Also if we would like to test ourselves in being "a good minister of Jesus Christ," claiming as so many do the blessing of the Lord in their self-willed ways of service, shall we not consider His beatitude in Luke 6:22, "Blessed are you when men shall hate you and exclude you from their society and insult you, and spurn your very names as evil things, for the Son of Man's sake" (Weymouth). In concluding our heading of compromise in the New Evangelicalism, let us again read Charles Haddon Spurgeon on Joshua 24:15:

"Betweenites: I can see where you are, you betweenites. The saints will be ashamed of you, because you did not join with Christ in the day of battle, and the Adversary himself will despise you because you shrank away even from him. Be one thing or the other!"

A Movement Nurtured on Pride of Intellect

As we come to our second head of the New Evangelicalism we read, "Second, it is a movement nurtured on pride of intellect." We would like, in treating this heading, to puncture once and for all the empty sophistries that have been used in so many dialectical manners. Perhaps nothing is more nebulous than the New Evangelicalism's substitute of love for a manner and way of life which contradicts the authority of the Word of God. We have never found a Christian yet who was a conservative, fundamentalist, modernist, liberal, or any other species that could be named who would not accept love as an attribute of God! There are, however, countless throngs among the New Evangelical crowd who think that love is

the essence of God's nature! If love were the essence of God's nature He could not be "Infinite in Love, Truth, and Holiness" as all good Bible-believing theologians believe. If love were God's essence, there would be no Hell! Just a shallow reading of I Corinthians 13 would rob the most of the New Evangelical crowd of their empty boast that they are not negative—that they deplore the negative and that they are purely positive! In reading I Corinthians 13 I find almost a dozen negatives in thirteen verses; good theology would reason that God's holiness demands these negatives even in God's revelation of love.

A. B. Simpson, in *The Life of Obedience*, wisely says ("Denying ungodliness"—Tit. 2:12):

"Let us say 'No' to the flesh, the world, and the love of self, and learn that holy self-denial in which consist so much the life of obedience. Make no provision for the flesh; give no recognition to your lower life. Say 'No' to everything earthly and selfish. How very much of the life of faith consists in simply denying ourselves.

"We begin with one great 'Yes' to God, and then we conclude with an eternal 'No' to ourselves, the world, the flesh, and the Devil.

"If you look at the ten commandments of the Decalogue, you will find that nearly every one of them is a 'Thou shalt not.' If you read the thirteenth chapter of First Corinthians, with its beautiful picture of love, you will find that most of the characteristics of love are in the negative, what love does not, thinks not, says not, is not. And so you will find that the largest part of the life of consecration is really saying, 'No.'"

A Movement Growing on Appeasement of Evil

We find our next point reading, "Third, it is a movement growing on appeasement of evil." We have here a progressive development and the logical sequence of beginning with compromise. God's Word is ever full of warnings against appeasement of evil. We are living in a day when men will declare themselves as believing in the virgin birth, deity of Christ, and plenary inspiration of the Word of God and at the same time argue and vote against a confession of faith that includes these things for fear it might offend some unbeliever. There are many today who believe in the premillennial coming of our Lord but they argue and vote against it because they want to appease the evil of unbelief in the same manner. They are not convicted men. Because of their intellectual pride they vote their *appeasement policy* instead of the *convicted principles*.

The great Louis A. Banks is responsible for the following paragraph on "Destroying the Signal Light."

"The engineer of a fast train on the Pennsylvania Railroad discovered a man one night at the top of a signal-pole at an important junction where three railroads crossed. With his fist he was destroying the signal lamps. The poor man was insane, and was doing it simply to enjoy the excitement that he would experience in witnessing a wreck. No man except an insane man, or a demon, would destroy the signal light that has kept generations from going to disaster and ruin, and leave no warning in its place. God has put the signal-lights of danger too surely in His Truth to have them destroyed by reckless hands. The great truths of God's Word are eternal verities that cannot be thrust aside by a sensationalist."

The New Evangelicals of our day would call Jesus a divisive religious leader because He refused to be a party to the appeasement of evil. We read in John 7:12, "And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people." In this there was a division among the people because of Him. Again we read in John 7:43, "So there was a division among the people because of him." In John 10:19 we read again, "There was a division therefore again among the Jews for these sayings." In that day

among the followers of Christ, who were later called Christians, there was a division among the people because of Him, because of His works, and because of His sayings.

A Movement Doomed By the Judgment of God's Holy Word

We conclude with the last division, "And finally, it is a movement doomed by the judgment of God's Holy Word." Many wonder why the great evangelistic meetings do not bring revival. Recently we were thrilled to read a resolution passed May 28 by the Board of Trustees of Bob Jones University. This is a nineteen million-dollar institution with a budget of almost two million dollars annually, which was founded and has been led by an evangelist. This institution has many times more evangelists and evangelistic workers in the field than any Christian institution we know of in the world. The writer has had a solid string of assistant pastors from this school, without a "dud." The New Evangelicalism was giving the Board of Trustees some concern and a committee of five names—Rice, Lintz, Dean, Spratt, Goyle—brought in the following resolution which was adopted:

"We unqualifiedly endorse the faithful adherence of the administration to the letter of its charter and by-laws in maintaining the time-honored line of demarcation between fundamental Christianity on the one hand and modernism and unbelief in historic Christian faith on the other hand."

In the field of journalism, *Christianity Today* is taking the New Evangelical line and flatly refuses to carry a paid advertisement of a series of books authored by Dr. C. E. Tulga called the *Case Books*, against communism, modernism, The National Council of Churches, The World Council of Churches, and such, including many positive titles. The same magazine, however, recently carried a large, full-page spread advertising for the Paramount Studios of Hollywood on "The Ten Commandments."

Conclusion

We were asked by Dr. C. E. Tulga, when he authored *The Doctrine of Separation in These Times*, to write the introduction for this book. In concluding this article we simply quote four short paragraphs from our introduction to this book.

"Our author herein has given faithfully the only honest exposition and application of Exodus, chapters 8-10. This was God's warning against apostasy in the Old Testament. After Israel's Moses rejected the counterfeit (Exod. 7:11) and refused the compromises (Exod. 8:25-29; Exod. 10:8-11). Moses faced with Israel the same alternative the true visible church faces today: 'Separation or Compromise!' The world will long remember Moses' decision and has long forgotten the compromising collaborationists. Satan's last resort in strategy was then, as now, open conflict (Exod. 14:1-16). (He tries 'counterfeits' and 'compromises' first.)

"Deuteronomy 22:9-11 is the next great test of Israel's keeping a pure testimony in which God warns Israel against *mixed seeds* of teaching which defile; *mixed service* of believers and unbelievers; and against *mixed conduct* represented by the garment of woolen and linen. God here condemns the present-day custom of mixing Scripture with science, Scripture with sociology, Scripture with politics, Scripture with psychology, Scripture with philosophy, art, and so forth that has been the ruin of the modern pulpit. God knows only too well that the soil of fallen hearts, predisposed to evil, will grow the secular seeds more rankly than the sacred seeds, if both be sown together.

"God's second warning is against *mixed service*: 'Thou shalt not plow with an ox (a clean animal) and an ass (an unclean animal) together.' God's soil is not only to be sown solely with God's seed, but His plow also must be drawn only by His servant. The deliberate choice of a partner or colleague God makes very important: in marriage for domestic ends; in

business for commercial ends; in friendship for social ends; in religion for Christian and church ends—God forbids an unbeliever to be in the team.

"God warns against *mixed conduct*: 'Thou shalt not wear a mingled stuff, wool and linen together.' Conduct expresses a man's character precisely as his clothes outline the contour of his body. Scripture likewise consistently uses clothing as figurative of conduct. Linen in Scripture is always the holy fabric (Rev. 19:8). It is the only textile fabric the priests were allowed to wear (Ezek. 44:17). The saved all belong to the priesthood of believers."

—THE END—

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Hell is --

(Continued from page 4)

ing I would wake up in Hell. I knew that I deserved to go to Hell for my sins. I tell you it is a great relief to know Christ in the forgiveness of sins! It is a wonderful difference and it can be your experience if only you open your heart to the Saviour. Hell is also

A Place of Punishment

The Devil will not punish anyone in Hell. He cannot. He neither has the power nor the authority. The Devil will be punished. God will punish him. Now there is no doubt about this. He will be in torment and anguish. The Bible says he will be "tormented day and night for ever and ever" (Rev. 20:10).

Jesus said, "And these shall go away into everlasting punishment." Hell, then, is not just a "garbage can" to get rid of earth's rubbish. No, it is that and more. It is a place of punishment. The church does not punish anyone. The Devil cannot. Only God has the power and the authority. God will punish the wicked. God will keep the fires of Hell blazing through the centuries. Only God could keep the poor sinner alive in such torment forever.

Yes, God is love. That is why Jesus died for you. That is why the blessed Holy Spirit came to speak to you. God is love! That is why this sermon is written! God is longsuffering, "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

But God has a controversy with the wicked. Hell is the place of God's wrath. I am terribly afraid that some of us, in an effort to be tender and sympathetic, have not told the whole truth about the horrible facts of God's righteous wrath and indignation!

Surely, it is man's fault if he goes to Hell. It is your fault if you die in your sins. You could be saved this very moment if you will to do so. And Heaven would rejoice, if right now you would lay down the sermon and get down on your knees before a merciful God of love and tender compassion and pray, "God be merciful to me a sinner." Some are going to do just that. Some never will. The difference will be Heaven and Hell. This wonderful God of mercy who will save you today will say to you in that awful hour, "Depart from me, I never knew you," and you will be put in Hell by a God of love.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

If you go to Hell it will be because you are too proud and stubborn to humble yourself before God. It will be because of your wicked rejection of Jesus Christ! The fact that a God of love is going to punish the wicked will make Hell that much more horrible for the sinner. Jesus also teaches that Hell will be

A Place of Physical Pain

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy WHOLE BODY should be cast into hell."—Matt. 5:29, 30.

Please note that the above Scripture is from the very words of Jesus Christ, and that several parts of the physical body are mentioned and that He includes the WHOLE BODY. Now, this is no obscure passage. The most burning words ever recorded about Hell are in the Gospel of Mark, beginning in chapter 9:

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. . . . And if thine eye offend thee,

pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

I would a thousand times rather be the poor soul who took a pair of scissors and gouged out her eye than to be guilty of trying to water down the words of Jesus Christ to suit this sinful generation. If we come to a passage of the Word of God that is hard to understand, let us step back and say that we do not know.

What ever we do let us not try to explain it away! Now Jesus is giving His message on Hell. He says that man will be in "hell fire! Where . . . the fire is not quenched" with hands and feet and eyes. The whole body will be cast into Hell-fire. Let us not be guilty and say that Jesus was limited in His vocabulary and didn't know just what to say! Don't tell me that Jesus didn't know how to describe the horrors of Hell. Be careful that you do not blaspheme.

Again in Matthew 10:28 Jesus adds:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

And in Matthew 13:50, Jesus says, "And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

In Luke 16 Jesus tells the story of a rich man who dies and goes to Hell. This is not a parable as some have thought. In parables names are never given. In this story the names are given. This is a true story. This man Jesus tells about is in HELL AND HE CAN BOTH SEE AND HEAR. He sees with his eyes and hears with his ears. He thinks, talks, and cries! So Jesus repeats and illustrates so there can be no mistake that people are in Hell with hands, feet, eyes, teeth, tongue, brains, vocal cords, and all their physical faculties.

How awful it is! How serious! No wonder Jesus tells us that it is better to put out sinful eyes and cut off wicked hands and to hobble through this life a cripple rather than to go to Hell with all our members intact. My friend, this business of getting right with God is big business. It is mighty important. Better take care of your soul right now! Don't put it off. Better go to any extreme than lose soul and body in eternal damnation. Getting right with God should have priority over everything else.

What kind of body will it be? According to Jesus it will be so much like the one you now have that it can be recognized. It will have hands, feet, ears, teeth, and have the capacity to suffer. It will get thirsty and crave water. Its tongue will be sensitive to pain. Anything beyond this would be speculation. Hell is bad enough as Jesus describes it. Some go so far as to say "if" it is not literal like Jesus says then it is figurative and worse! There is no "if" to it. It is like Jesus says.

Now to those who might object and say, "How could a body stay in fire without being consumed?" we would answer, the burning bush that Moses saw was not consumed. Likewise, the three Hebrew children in the fiery furnace were not even scorched, much less consumed. God is abundantly able to do whatever He desires to do! If God can create a sun and keep it blazing out life-giving rays, who can doubt His ability to punish the wicked in any manner He so chooses?

After all, He wants to save the lost. He is a wonderful Saviour. He has the ability to save and keep you. I hope you will let Him. To those who are shocked by the words of Christ concerning plucking out eyes and cutting off hands, it might be well to say we often see examples of people having their hands and feet cut off to save their bodies.

Just last week a mine exploded and a man was trapped. In order

to save his own body and escape he was forced to cut off his finger. The hospitals are full of people that thought it best to lose some part of the body to save the whole life. We call this the part of wisdom. Now Jesus is saying that we had better think more of the hereafter than the here and now. Better be a cripple now and go to Heaven than to retain all your physical faculties and die and go into Hell! Whatever you do, don't go to Hell.

The old preachers were right. It is "better to be Hell scared than Hell scarred!" "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Everyone we know will be in Heaven or in Hell. What a responsibility rests upon us who know the Gospel! Let us face this thing! We ought to give ourselves to the task of evangelism. God help us. I have shown from the words of Jesus that Hell is a prepared place, a place of punishment, and a place of physical pain: and this is not all. Strangely enough, Hell is

A Place of Prayer

Prayer is not very popular. Prayer meetings are poorly attended in most churches. Some who pray at home are ashamed to admit it. Many who attend church would be embarrassed if called upon to lead in prayer. Not so in Hell. In Hell everyone prays. Everyone prays earnestly and in tears. I fear they scream their prayers hysterically, but to no avail. They pray, but there is no answer. They have waited too late. Too late! What sad words! May God save you from this sad tragedy. They pray for mercy. They frantically plead for water with which to cool their tongue! They pray for lost loved ones who are still alive. They do not want them to come to this awful place of torment. They are not ashamed to pray now. There is no embarrassment. They pray on forever! I wish I knew how to impress upon your hearts the importance of prayer NOW, before it is too late to get an answer.

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!

"Nothing lies beyond the reach of prayer except that which is outside the will of God." How we ought to pray now for lost people! As long as one person in this world is in danger of Hell-fire the whole church should engage in hours of prayer. If you are that one who is lost you ought to do your praying now while you are in the day of God's mercy. Don't wait till you are in Hell. Go down before God now and pray, "God be merciful to me a sinner." This will not be answered in Hell. It will be answered today. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). And according to Jesus, Hell is a place where the people have

A Passion for Souls

In the story Jesus tells, the rich man in Hell is concerned over the eternal welfare of his five brothers who are still alive. He asks that Lazarus be released so that he may go make a call on these relatives. The reason he wants them saved is that they "not come to this place of torment." He wants them to stay out of Hell. He has quit "wisecracking" about Hell. He is in earnest now. He wants his brothers to get saved. His five brothers are in danger of losing their souls and he is pleading for them. Is it not a shame that people in Hell are more concerned about souls than some of us. Will it be said of you that you had to go to Hell before you could get concerned about eternal values. This poor rich man who has lost his soul now believes in personal soul winning. He believes in door-to-door visitation. Would to God the Christian church everywhere had this vision!

How many brothers do you have in danger of Hell? I have six children. Bone of my bone and flesh of my flesh! I want them with me in Heaven. I cannot bear the thought of some of them in

Hell. What an awful thought that one of them might perish! God grant that you will be able to win all of your loved ones to Christ! Finally, Hell is

A Place of Parting

Said our Lord, "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). The parting of the ways! Some go to Heaven and some go to Hell! The sheep and the goats are separated! The wheat and the tares are parted forever! Let us not dodge now. There is a Heaven to gain and a Hell to shun. There are only two destinies. You cannot go to both places. What an awful thing to be separated forever from family.

Heaven to me means home! Loved ones! Family and friends forever! My work takes me away from home so much. I have never gotten used to saying good-bye to wife and children. The thought of eternal separation is painful indeed.

We received a letter from a lady in Michigan who said her husband came into the living room with tears in his eyes. He said, "You know, I was just thinking what an awful thing it would be if Christ came. You and the little girl would go to Heaven, and I would never see either one of you anymore! I want to be saved. I want to get on your side." I love that man! He is my kind. He is beginning to talk sense. This good woman was a new Christian and she was requesting prayer and information as to how to lead her husband to a saving knowledge of Christ. Perhaps some of you men who are reading this sermon have a good Christian wife and she loves you and you love her too, but you are not saved. Let me appeal to that pure motive of love. Why don't you accept the Saviour right now. Settle the destiny of your soul today by opening your heart to Christ.

Recently I was in Canada in a revival crusade in a city in Alberta. One night a sweet-faced little woman came to Christ. The next night she came walking down the aisle with her ten-year-old daughter. I went to the prayer room and led this child to Christ. Because I am interested in seeing whole families saved, I said to this sweet little girl, "Honey, where is your father?" I was going to ask her to go back home and speak to her Dad about coming to the Saviour. What a beautiful thing to see the entire family come to Christ. Thank God, I have seen it many a time!

But my question brought a heartbroken sob from this child. She put her head in her hands and sobbed out these words:

"My daddy is in Hell!"

The mother then told me that just two weeks before he had died without Christ. What can you say to a little girl who knows that her own father is in Hell and that she will never see him again? Will your child look into your dead face one day and say, "My daddy is in Hell?" They will not say it out loud, but in their hearts they will know it. And what a pity. Dad in Hell! I hope not! It is up to you. If you die without Christ, and you are liable to do just that, your family will know of your destiny. This terrible thing is happening daily.

Yes, Hell is a place of parting. A real place where the unsaved will be forever separated from loved ones and friends.

Jesus Christ does not want you to go to Hell. He wants you to be saved. He shed His precious blood for the remission of your sins. He offers you a free pardon. It is free, but not cheap. It cost God His only begotten Son. It is free to you. "THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD." The penalty for rejecting this offer is an eternal Hell.

You Can Today Make Sure of Missing Hell

You have read the blessed and scriptural sermon with solemn and true warning by Evangelist Jim Mercer. If you are a sensible reader, you will thank God for an honest message about the things we know from the Bible about Hell. Now let the editor plead with you: Make sure today that

you miss Hell.

Jesus Christ died to pay for your sins and mine. He does not want you to go to Hell! You can honestly turn in your heart from sin and trust Him to save you and be saved today and know it!

The blessed promise of the Scriptures is, "Believe on the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31). If you are tired of sin and will here and now trust Jesus Christ to forgive you and save your soul, He will do it. And you may know on the authority of the Word of God that you will miss Hell.

If you will honestly turn your heart from your sin, depend upon Jesus Christ to forgive your sins and to save your soul now, I beg you to decide, then sign the honest statement below, copy it in a letter, and mail it to me now. Do it today; make sure you miss Hell!

Evangelist John R. Rice
Sword of the Lord
214 West Wesley
Wheaton, Illinois

Dear Brother Rice:

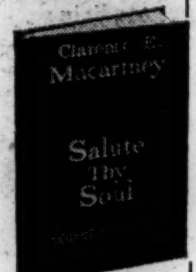
I realize that I am a poor lost sinner. I have read Dr. Mercer's sermon about Hell. I want to make sure today that I miss Hell, so here and now, this moment, I turn my heart from sin in honest repentance. I depend upon Jesus Christ to forgive me because He died for me and because He promised to save all who trust in Him. Beginning today I will claim Christ as my own personal Saviour; I will confess Him before men and live for Him by His help. Please write me a letter of encouragement and advice.

Signed _____

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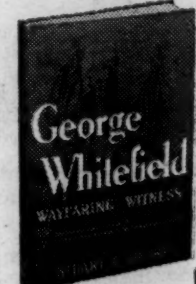
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AT ALL BOOKSTORES

abingdon press

Billy Graham

(Continued from page 1)

heart. The pain has been much greater than the loss measured by numbers.

But, thank God, they are not worthy to be compared with the great mass of friends who show their fellowship in this gospel work by their letters, their gifts, and their subscriptions. And Christians should be willing to suffer for honest convictions and for standing true to them.

We have been impressed with some things about these letters from people who wrote, differing with our position that Christians ought not to yoke up with unbelievers:

1. Many did not pay postage on their letters but left the Sword of the Lord to pay.

2. Usually the letters followed a set pattern using the same arguments, the same expressions as those published and sent out in letters from Graham headquarters.

3. They almost never faced the real problem—what the Bible says about Christians yoking up with unbelievers and bidding Godspeed to unbelievers in Scriptures like II Corinthians 6:14-18, II John, verses 7-11, Ephesians 5:11, Galatians 1:8, 9, etc.

4. Many of these letters used rather intemperate language, using terms like "jealous," "hypocrite," and "liar." Many had gotten the same idea from somewhere suggesting Billy Graham is like Jesus Christ, and that all of us who defend the Bible and oppose yoking up with modernists are "pharisees," like those who crucified Christ!

We have had two great comforts. First, we have had the most heart-warming, serious letters from men and women of God who thank God that someone is still standing true on the matter of opposing modernism and not yoking up with modernists. Missionaries write promising to pray for

us every day. From a great broadcasting office comes the word that every member of the staff unites to send greetings and begs us not to sell out, not to be frightened, and not to give up the fight; with greetings from the broadcaster himself, one of the best-known and most useful men in the world. Another letter was from the highest officer of a great denomination thanking God that we stand true. A letter just came today from a Japanese pastor over which I laughed and cried and praised God. Surprisingly he seems much more acutely aware of the danger of modernism than most American pastors.

Another matter of real comfort is that a good many people have been forced by the circumstances and the Scriptures to see that their former hasty words were wrong. One pastor writes to tell us how grieved he was that Bishop McConnell of the National Council of Churches was called on to lead in prayer, and that the daytime meetings were held in the Seventh Day Adventist Center. Another lady who first wrote to rebuke this editor, wrote again to beg our pardon, saying God had shown her that she had somewhat followed Dr. Graham as an idol. She loved him and prayed for him and rejoiced in his ministry, but found it was wrong to condone yoking up with unbelievers simply because Dr. Graham did it.

New York Man First Accuses Editor

I have one letter before me today from a New York Christian man who first wrote sharply accusing the editor. Now he writes to apologize.

In the first letter dated July 26 our brother said the following: "I have read the article which deals with your answer to Dr. Billy Graham in *Christian Beacon*. The contents of your letter to Billy reveal that you are very irritable and that your old man is too much alive. You are one of those who are very fond of seeing tiny specks in the eyes of other believers.

"Billy is not mixed up with modernists! They are coming to his meetings and some are taking an active part in financial matters . . .

"Hundreds and hundreds of men and women and even children accept Christ every night. Had you come to New York to be an eye witness of these mighty things which take place every day, you would have experienced heaven in your heart. You have done a great mistake in not coming . . .

Again our brother says, "Jehovah could not understand how God could save the Ninevites, and you cannot understand how God can use Billy, who according to your opinion has gone astray . . ."

Then followed sharp criticism of a well-known lawyer and Dr. McIntire.

Then our brother closed his letter with these words, "There is still time left for you to come to New York, for Billy will be here until August 10. Come, put away spiritual pride, and you will receive a real blessing from Him."

The Editor Answers the New York Christian Brother

"Dear Brother B—: "I take it that you are a Christian so I address you as brother. "Unfortunately, you write without checking up on the facts in the case. In the first place, you read something in the *Christian Beacon*. The *Christian Beacon* may have quoted from one of my articles, and they are welcome to do so, but I do not know what was quoted there, and you could not possibly know what I have written in *THE SWORD OF THE LORD* without more information. Any cause that must be defended by

abuse and slander and leaping to conclusions is not likely to be a good cause.

"If there are good reasons for Dr. Graham to refuse to go to New York until he was invited by the Protestant Council of New York City, including the most notorious modernists in America, then you should give those reasons. If you know some Scriptures that nullify II Corinthians 6:14-18, II John, verses 7-11, and Galatians 1:8, 9, then you should write on a scriptural basis instead of judging motives and calling hard names to a man you have never seen and do not know. You evidently have not even read the paper in which I have given very explicit and kindly treatment to this matter.

"You think if I had been to New York to see things, I would not have written as I did. Again, that comes from ignorance of the matter, which you could have found out before writing hasty and mean things to a Christian brother. I know Dr. Billy Graham well and have prayed for him daily for many years. I visited in his home a year ago, and he was in my office to visit me a few months back. I spent one week with him in his Scotland campaign and spent three days in his campaign in Toronto. I have heard him preach often. I rejoice that he preaches the truth, and I am glad to see souls saved.

"But does that nullify the plain statements of the Bible that Christians are not to yoke up with unbelievers?

"I thank God for souls saved. Peter also was a great evangelist and he had souls saved. But on one matter he compromised and led Barnabas and others astray, and we are told in Galatians, chapter 2, that Paul found it necessary to rebuke him to his face and before others, because he had done wrong. Dr. Graham is not any better than Evangelist Peter. And the Bible example of the Apostle Paul is a good one to follow in such cases. Since many, many others will be influenced by Dr. Graham to run with modernists, to co-operate with them in the National Council of Churches, and to give to them in the denominations as Dr. Billy Graham does in the Southern Baptist Convention, then we who have through the years stood for Christ and the Bible ought to urge people to stay true on this matter.

"It is true that the Hearst newspapers, the denominational leaders, the National Council of Churches, and most of the modernists are for Dr. Billy Graham. It is now popular to be on his side. But we who have been preaching the same truth about separation from unbelievers for many years cannot change every time the public sentiment changes and the winds of doctrine blow differently.

"I am responsible for myself. I must answer to God as to whether I stay true to the Bible and preach the Bible or not. If I were cowardly and catered to the popular crowd instead of staying with the same doctrine I have preached for thirty-five years, then I would give an account to God for it.

"There are always some people like spoiled children who sneer at their elders, who write slanderous and abusive letters. I hope that you will see how poor and trashy is that way of acting, and that you will follow the Bible injunction to be 'swift to hear, slow to speak, slow to wrath.'

"In Jesus' names, yours,"
(signed) John R. Rice

Now, Saddened By Seeing Modernist Honored Officially By Dr. Graham, He Apologizes

The good man after seeing more clearly what the issues were and continuing to attend Dr. Graham's crusade, wrote again August 8, and here is his letter:

"Dear Dr. Rice:

"I have read your letter with great interest. Billy Graham has told his audience several times that he is being slandered and although your name, neither that of Dr. McIntire has been mentioned, it was easy to understand whom he meant. He told that they had no real love and that he had

Editor's Notes

(Continued from page 2)

ally we think the gift should be made by check or money order.

Can you give us some kind of gift, as God lays it on your heart, for "Investment Evangelism" by September 28?

Are We Alone?

Must we here who give our lives to getting out the Gospel walk alone, because we are strictly against modernists and because we preach separation from worldliness and sin?

We remember that when the Saviour preached with increasing plainness, we are told, "From that time many of his disciples went back, and walked no more with him" (John 6:66). And even of those who were truly saved and loved Him, we are told when He was arrested in Gethsemane, "Then all the disciples forsook him, and fled" (Matt. 26:56). Peter meant to be true, but when faced with public opinion, Peter cursed and swore and denied that he even knew Jesus! Should we who are disciples be any better than our Lord?

This is an old, old story that those who are out-and-out for Jesus and the Bible, those who preach against sin, those who do not keep up with the changing fads and winds of doctrine, but stand solidly on the same convictions and doctrines of the Bible, lose friends.

Elijah, after he had such a

"AS LONG AS I KEEP MY FACE TOWARD THE LIGHT, THE SHADOWS WILL FALL BEHIND ME."

—JOHN MADISON YOUNGNER

every reason to doubt whether they were born again. He told that love covered a multitude of sins.

"He does preach the Gospel faithfully but I am beginning to see that indeed he compromises a great deal. That is a pity! But I do rejoice that souls are getting saved. Yes, it is too bad that those who are supposed to be saved are sent back to their modernistic churches.

"Last week Dr. McCracken, the minister of the Riverside Church, who preaches nothing but social gospel was invited to sit beside Billy and to pray. He never mentioned the name of Christ. Last year he invited many a modernistic professor to lecture in his church and to prove that the Bible was not an absolutely reliable book, inspired from the beginning to the end. I was greatly distressed to see that man beside Billy and to hear him pray.

"It is hard to understand why Billy does not see this.

"Evidently I have offended you in my letter and I ask you to forgive me for this.

"May the Lord richly bless you. "Yours through His grace,"
(signed) A— B—

"P. S. Believe me, I never meant to slander you."

You will note that he mentions Dr. Robert McCracken, the pastor of famous Riverside Church, where Harry Emerson Fosdick is pastor emeritus, the most notorious liberal church in New York City.

We thank God that this man says about Dr. Graham, "He does preach the Gospel faithfully," and again, "But I do rejoice that souls are getting saved." So he is not an enemy of Dr. Graham, and now we are glad he is not an enemy of the Sword of the Lord. We join him in rejoicing over souls saved, and in praying daily for our beloved Dr. Graham.

For our part, we have not broken fellowship with anyone over Dr. Graham and we are always sad to have Christian fellowship broken over personalities. If Dr. Graham should come to Wheaton or Chicago sponsored only by Christians, not by infidels and enemies of the Bible, we would gladly co-operate. And whether he does right about that or not we love him and pray for him, while we still preach separation from worldliness and modernism, as we always have.

great victory on Mount Carmel, still hated and hunted by wicked Jezebel and the government and the people who went along with them, said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (I Kings 19:10). And all Elijah said was true, except that he was not alone. The Lord told him that there were still seven thousand who had not bowed the knee to Baal (I Kings 19:18). But seven thousand people out of 10 or 15 million in Israel is not very many. If everybody but that handful had gone to idolatry, there was good reason for Elijah to feel lonely.

Must we who have fought so long and at such great cost for revival and soul winning and for the fundamentals of the faith, now carry the burden alone, the burden of *THE SWORD OF THE LORD*, the burden of teaching soul winning and teaching the fundamentals of the faith and defending the Bible against infidels in the church and out?

Paul the apostle knew this loneliness also. How heartsick Paul must have been when Peter, the chief of the apostles, the great evangelist who had preached at Pentecost, began to compromise to please the Judaizers who came down from Jerusalem! It was a hard and sad day for Paul. He said:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"—Gal. 2:11-14.

Of course the crowd went with Peter. He was very popular. If there had been any Hearst newspapers, they would have boosted Peter. Denominational leaders would have stood with Peter on the matter because it was, the popular way. Even Barnabas, Paul's old companion in foreign missionary journeys, "also was carried away with their dissimulation." But Paul faced Peter "before them all" and reproved him with love. It was a lonely day for Paul to have to stand alone.

But Paul was so out-and-out for Christ and the Bible that he often had to stand alone. In II Timothy 1:15 Paul writes from jail at Rome saying, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." And later he said, "For Demas hath forsaken me, having

(Continued on page 8)

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Editor's Notes

(Continued from page 7)

loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me . . . (II Tim. 4:10, 11). And when Paul went on trial before Nero, there was only one Christian who stood to testify in his favor, and only God's intervention postponed Paul's beheading!

You see, the servant is no better than his lord. Blessed are those who are reviled and persecuted for Jesus' sake. And we need not be surprised if Peter and Demas and others forsook Paul to stay with the popular crowd, or because they loved this present world. Christians who are trying to keep up with the crowd will leave those who fight for the fundamentals of the faith, those who reprove sin, and those who oppose modernism.

Bob Shuler Writes About "Friends"

In the last issue of the *Methodist Challenge*, Dr. Bob Shuler, the great Methodist pastor and defender of the faith, tells how God has given him grace to stand alone. He says:

"I most certainly do not compare my humble battles with those of men concerning whom I now write. But I have read of Luther who at one time was so utterly friendless that one historian speaks of him as 'a lone fox, chased by the whole pack of the countryside.' I cannot forget that Wesley was denied a church in which he might preach and was forced to make a platform and pulpit of his father's tombstone. He died an Episcopalian, but the problem, when he died, was to find an Episcopal clergyman who would conduct his funeral. I might tell the story of friendless John Knox and Savonarola and scores of other immortals of the centuries whose friends, if they had any, deserted or stood dumb, as Peter, who denied Christ outside Pilate's court."

Yes, Dr. Shuler, and you might have told how Charles Spurgeon, after a long and losing fight on modernism in the Baptist Union of Great Britain and Ireland, withdrew in protest. And you could tell how the Baptist leaders then

met and passed a resolution censoring Spurgeon, the mightiest preacher since Paul. And there were only seven men in the entire assembly who voted against the censure of the immortal Spurgeon, just because he was opposed to modernism and would not fellowship with it and would not stay in the same organization with it!

The censure and criticism broke Spurgeon's heart, and Spurgeon's wife said it led to his death. If so, then hallelujah! More joy, more glory in Heaven for the matchless Spurgeon!

We Do Not Complain!

We do not complain if God counts us worthy to suffer some reproach for Him. "If we suffer with him, we shall also reign with him." I do not minimize the pain of lost friendship, of slander, and misrepresentation. But Christians ought to bear the reproach of Christ and we want God's grace to help us do that.

But here is a great need. If God has people who still believe in the whole Bible, believe in standing true against infidels in the churches, believe in promoting evangelism which is based on the Bible and carried on by friends of the Bible, not by the enemies of Christ and the Bible, then they will want to help us in this "Investment Evangelism." We believe that faithfulness here means faithfulness to Christ.

Every reader must decide for himself. Some cannot do as much as others. And we want only that each one will pray and then do what God lays on his heart, and what he can do and ought to do to show his stand for Christ and the Bible and for the promotion of evangelism.

Will you help us celebrate our 23rd birthday? Love and prayers are good. We appreciate the kind words which come from many thousands. Now let's do as well as talk.

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We ask you again, MUST WE STAND ALONE?

John 3:16 . . .

(Continued from page 2)

word "son" in Scripture is a word of relationship, not necessarily one of origin. David was the son of Saul—by relationship (I Sam. 26: 21, 25). In Matthew 1:16 Joseph is the son of Jacob; in Luke 3:23 he is the son of Heli. One man cannot have two fathers, yet both statements are true. Joseph was the son of Jacob by birth; he was the son of Heli by relationship, that is, by marriage.

Christ's sonship is a relationship within the godhead. As Hodge says, in commenting on the Trinity, "The First Person is called Father, not because of His relation to His creatures, but because of His relation to the Second Person. The Second Person is called Son, not because of any relation assumed in time, but because of His eternal relation to the First Person."

In human relationships we say "father" of one who existed before a son was born. Remember, however, that he did not become father until a son was born. The one who believes in an eternal Father but not in an eternal Son must explain how we can have a father without a son. One who has no son is not a father; therefore, since God the Father is eternally existing, God the Son is eternally existing. There never has been a time when the Father did not exist as the Father. The Son always has been and always will be the Son.

The words *Father, Son, and Spirit* indicate eternal distinctions in the godhead. We have no more right to say that the Son was created than we have to say that the Father had a beginning. God is God. He always has been God. He is immutable; that is, unchangeable. This immutability refers to His nature, not to His operations. God is absolutely perfect. Perfection does not admit of change. There has never been a time when God has not been manifested as a Trinity. The words *Father, Son, and Spirit* indicate eternal distinctions in the godhead. The one who holds that there was a time that Jesus Christ was not the Son of God involves the godhead in such a stupendous change as to practically demolish God. But the

godhead is unchangeable. There are different times and manners of manifestation of God, but there is no difference in the godhead. The Son is co-existent, co-equal, co-eternal, co-essential with the Father.

Since God is eternal and the Son is His only begotten Son; therefore, Jesus Christ is the eternally begotten Son of God. A begotten son is one who partakes of the essence of the father. *The Son* partakes of the essence of *The Father*, and so is the eternally begotten of the Father.

I know it is practically impossible to understand eternal generation. Someone has tried to help in the understanding by the use of the sun. The sun is continually generating light. The very instant it dropped from God's creative lips it began to generate light. The light of the sun is as old as the sun itself. You have light the instant you have the sun. The sun had a beginning. It will have an ending, but had it never had a beginning, and if it should never have an ending, then you would have the eternal generation of light. God is eternal, and Jesus Christ is the eternally begotten of God.

The Fatherhood in eternity became the Fatherhood in time when Christ came into this world by way of the virgin birth. Please remember that when we speak of the manner by which God became incarnate. We are not talking about the mere birth of a baby. "God was manifest in the flesh." We believe that God always manifests Himself through the second Person of the Trinity; hence, God manifest in the flesh is called the Son of God. Jesus Christ was neither a descendant of God nor a descendant of man. He is God. Sacred prophecy speaks of Christ's incarnation as that of

"the child born," "the son given" (Isa. 9:6). To transpose "son" and "child" is to create confusion. As the Son, He was not born, but given. As the child, He was not given, but born. He did not receive a personality from the Father in Heaven; He did not owe His manhood to a father on earth. The Spirit of God formed within Mary a body through which God took a human nature into union with His divine personality. In nature He was God-man; in personality He was God.

It will help if we bear in mind the fact that we do not have three Gods, but one God who is a unity in Trinity and a Trinity in unity. The Father alone is not God, the Son alone is not God, the Spirit alone is not God, but all three constitute God, for God is Father, Son, and Spirit. You cannot have one Person of the godhead without having the other two; hence, it is written concerning Christ that "in him dwelleth all the fullness of the godhead bodily"; that is, in a human body, Christ was God manifest in the flesh.

He was announced to Mary as the Son of God. "That holy thing that shall be born of thee shall be called the Son of God" (Luke 1:35).

He was announced to Mary as Saviour. "Thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus . . . for he shall save his people from their sins" (Luke 1:31; Matt. 1:21). "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all" (I Tim. 2:5, 6). Westcott points out that the word "between" would better be rendered "partaker"; that is, "partaker of God and man," meaning that He partakes the nature of the two parties. The same word in Hebrews 7:2 is translated "part." Jesus Christ is unique. He is truly a Being by Himself. He stands alone in the eternal sonship in His past Being. He stands alone in His sonship. (Continued on page 9)

Puzzle Number 36

Clews Across

- Function; work
- A color
- The last three letters of the name of a famous king of Babylon, Nebuchadnezzar
- A Son of Bela (I Chron. 7:7)
- To take up liquid food with the tongue
- Growing out, en —
- One servant said, "(Thou didst not sow)" (Luke 19:21)
- The children of Israel pitched in the valley of — (Num. 21:12)
- Confidence
- The alternate rising and falling of the surface of the ocean is called a —
- "They that sow in — shall reap in joy" (Ps. 126:5)
- One who betrays a confidence or trust
- Weird; uncanny
- Of an uncommon quality; unusually excellent
- To attach a card or a label to, as to a package
- The undersurface of the foot (pl.)
- Of pheasants, a brood, — y —
- A Levite in David's reign, who played the psaltery (I Chron. 15:18)
- The goddess of the hearth (Rom. Relig.)
- Tales
- In Genesis 8:11 the dove brought back an — — — — leaf
- The first four letters of a word which is one of the seven churches of Asia in Revelation
- A son of Hosah (I Chron. 26:10)
- A bird with brilliant and sharply contrasted colors, p — — — a
- Warning signals
- Proved; tested
- Angstrom unit (abbr.)
- From God (Latin form)
- A baglike part of an animal or plant
- Noblemen who rank above the viscounts
- South-southwest (abbr.)

Clews Down

- The invisible mixture of gases which surround the earth
- Paul left Titus in — (Titus 1:5)
- A crownlike head ornament
- Makes or pronounces holy
- "I am Alpha and Omega, the first and the — — — —" (Rev. 1:11)
- Fit; suitable

- The second daughter of Job (Job 42:14)
- A village beneath Jezreel near the towns of Beth-shean and Adam (Josh. 3:16)
- Past tense of "eat"
- "Look not upon the wine when it is — — —" (Prov. 23:31)
- Points directly opposite to the zenith, n — d —
- "Blessed are the — — — — in heart; for they shall see God."
- The blind man said, "I see men as — — — —, walking" (Mark 8:24)
- A book of the Bible
- Plates or thin pieces of fired clay used for roofing are called — — — —
- An adjective suffix meaning "of" or "pertaining to"
- The female of the ruff
- Wander; ramble (past tense)
- "Go to the — — —, thou sluggard; consider her ways, and be wise" (Prov. 6:6)
- An adherent of Gnosticism
- One apparently or professedly indifferent to pleasure or pain
- Angry
- A charitable gift
- A decree of a Mohammedan ruler
- The first four letters of a word meaning "a rainbowlike play of colors," — — — — escense
- The little foxes spoil the — — — —
- Man is composed of body and — — — —
- Pints (abbr.)
- A chief ruler about David (II Sam. 20:26)
- A thick, dark-brown liquid
- To scatter seed for growth

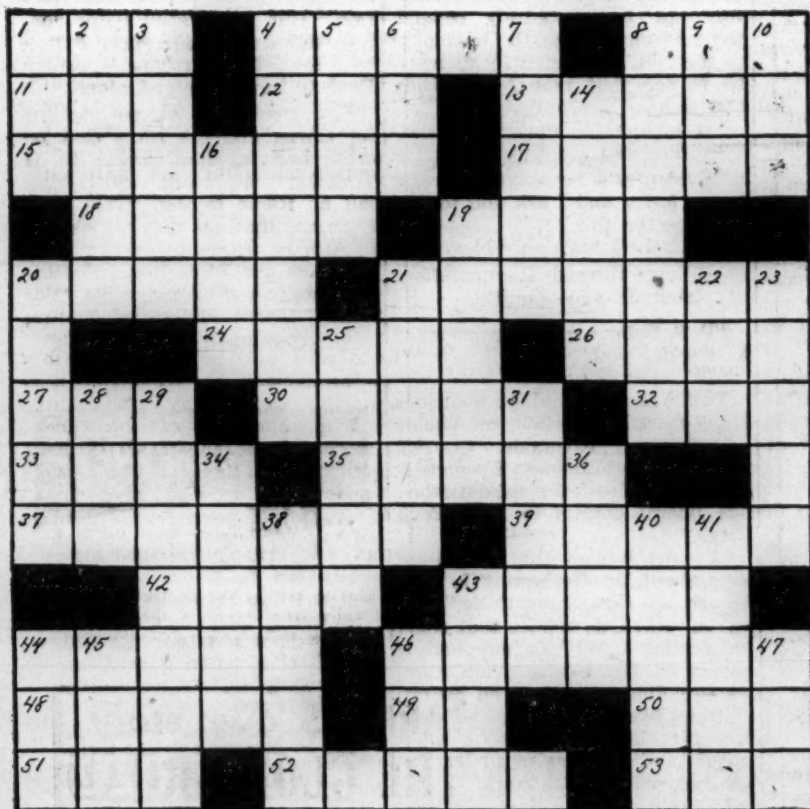
Answer to Puzzle Number 34

XXXV

J	E	H	O	V	A	H	J	E	S	U	S
O	N	E	I	R	E	O	L	I	V	E	
A	T	E	R	D	L	S	D	R	A	A	
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H	R	H	O	D	L	A	R	D	E		
	P	A	R	A	G	O	N	D	O	E	
A	R	A	B	N	U	M	S	A	R	D	
B	O	W	T	I	M	O	T	H	Y		
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M	A	N	S	E	P	A	R	T	H	I	A

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"The human heart longs for an assurance of a blessed, immortal place where the good, the forgiven, the blessed are at home with God; when sin, disappointment, human failure, heartache, disease, and death are forever ended." Thus Dr. John R. Rice describes the promised dwelling of the redeemed in the book, *Bible Facts About Heaven*, 62 pages. It is a scriptural study giving much comfort to the Christian and containing also a tender appeal to the unsaved to make Heaven their home. You will not want to miss it as the selection for the month of September. It requires only four correct puzzles.

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2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, September 14, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

3. Each weekly entry will be checked, and you will receive a post card if correct. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive your copy of the featured book-of-the-month for September. If you prefer a book(s) previously offered, please indicate your choice. Remember that some of the books require five cards. The answer for Puzzle Number 36 will appear in the September 20 issue of THE SWORD OF THE LORD.

John 3:16 . . .

(Continued from page 8)

ship as born alone to died for our sins.

The very title "Son of God" marks His equality with God. The Jews knew very well what He meant when He claimed to be the Son of God. "Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18).

It is very instructive to note that the Lord Jesus was recognized by the only beings who had ever seen Him before His entrance into the world. When the eyes of that other world looked upon Him, they cried out, "Thou art the Son of God."

Some maintain that He is the Son of God by miraculous conception. This is not true. He was the Son of God before that human birth. He is so named in Psalm 2.

Some declare that He is the Son of God by appointment to office. John 10:36 is introduced for proof. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" This verse, however, does not teach that He became Son by being sent, but, being the Son of God, He was sent.

Some affirm that He is the Son of God by the resurrection of the dead. "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee" (Acts 13:33). The meaning of the resurrection is made clearer, however, from Romans 1:4, which states that He was declared to be the Son by resurrection—not that He became the Son by resurrection. "Declared to be" means marked out, determined. Christ's resurrection forever settled the question of His sonship. The voice from Heaven at the baptism and again at the transfiguration said, "This is my Son." The resurrection had not yet occurred.

Some insist that He is the Son of God only because He was made heir of all things (Heb. 1:3-5), but sonship does not come from heirship; heirship comes from sonship. Abraham recognized this, for he said, "Lo, one born in my house is mine heir."

Jesus Christ is the "only" Son of God. Angels are called sons of God, and such they are by creation. Adam was called a son of God, and such he was by creation. Believers are called sons of God, and such they are by regeneration. But Jesus Christ is the only Son of God. He is the Isaac of His Father (Gen. 22:2; 25:15). Jesus Christ was the Son in eternity; we become sons in time. He was the Son by eternal generation; we become the sons by faith. He was of the same essence with the Father; we are of different substance from the Father. He is called THE Son, distinguished from all others. He is not A Son.

Napoleon Bonaparte once said, "I know men, and I tell you Jesus Christ is not a mere man. He is truly a Being by Himself."

LOOKED AT YOUR LABEL RECENTLY?

If the number beside your name is 9-57, your subscription is expiring!

F. E. Marsh says that at one time in a conversation with a sea captain in the town of Sunderland, the captain said, "I cannot believe that Jesus is the Son of God. He never claimed to be."

Marsh replied, "Would you believe that Jesus is the Son of God if He claimed to be?"

"Yes," was the reply.

Marsh said, "Christ once asked His disciples about Himself, 'Whom do men say that I the Son of man am?'"

"What did they say?"

"They gave various answers, but Peter said, 'Thou art the Christ, the Son of the living God.'"

"What did Christ say in reply?"

"Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

That was sufficient for the captain, for he clasped his hands and said, "O Christ, Thou Son of God, I acknowledge Thy deity, and pray Thee to save me because Thou didst die for me on Calvary's cross."

"His Only Begotten Son" Describes God's Supreme Gift

This gift is the Son of God. No other son would do. Not Joseph's son. He was addressed as the son of Joseph by the people of Nazareth (Luke 4:22), even as some today call Him the son of Joseph. He was so addressed because that was what they believed, but if He were the son of Joseph, He was conceived in iniquity and born in sin, and could not be a Saviour. He, Himself, would then have needed a Saviour; would have needed to be born again. That would mean that His mother was stained with the sin of unchastity and just as guilty as a wife who breaks her marriage vow. That would mean that He had no legal, no decent right to live, but was a bastard, born out of wedlock.

That would mean that He was not the second Person of the Trinity, and if He is not the second Person of the Trinity, there is no second Person of the Trinity, hence there is no Trinity. A denial of any Person of the godhead is a denial of God. The son of Joseph could not forgive sins. The son of Joseph could no more sacrifice for my sins than you could.

Sin required a victim since God is just. "Where is the lamb?" said Isaac, and Abraham answered, "My son, God will provide himself a lamb," and God provided His only begotten Son. No other son is ever called the Lamb of God.

It is a hard thing to give a son. During a famine in Germany centuries ago, a poor family being ready to perish, the husband proposed to the wife that they sell one of their children for bread to relieve themselves and the rest. Finally, the mother consented to do so. Then they began to think about which one of the four should be sold. They named the eldest, but they both refused to part with that one—he was the first-born. Well, they came to the second, but they could not part with him, for he was the very picture and image of his father. Then they talked about the third one, but that one looked most like the mother, and they could not part with that one. Only one left, and that was the baby. He was the Benjamin, the last born. They couldn't sell him, so they determined that they would rather perish than part with one of their children.

Remember how Jacob mourned when Joseph and Benjamin were rent from him. What is a child but a piece of the parent wrapped up in another skin? To give a child is like giving your own heart and being. And yet our dearest children are but strangers to us in comparison to the unspeakable dearness between the Father and Christ.

The hardest thing the writer ever did was to say one morning, thirteen years ago when his only son was dying, "All right, Father, take him." How hard to give him up! And yet, to what was I giving him? To hands of love. To the glory of Heaven. Then stop to

think to what God gave His only Son—to sin, to degradation, to curse, to death, to judgment. The greatest manifestation of love in the whole universe is in that gift of God's Son for us. Just think how precious to Him you must be in the light of the gift of His Son for you.

"His Only Begotten Son" Discharges God's Saving Purpose

As soon as sin entered the world God declared His purpose to send a Redeemer (Gen. 3:15). That Redeemer was to be the Seed of the woman whose redeeming death was indicated in the crushed heel.

In I John 4:14 it is very definitely and distinctly stated that the Father sent His Son to be the Saviour of the world. In Galatians 4:4-6 we are told that God sent forth His Son to redeem. In Romans 8:32 we are told that God spared not His own Son, but gave Him up to death for us all. In I John 4:10 we are told that God sent His Son to be the propitiation or satisfaction for our sins.

It was for this purpose that He came down from Heaven. But for Calvary there would have been no Bethlehem. He was born that He might die. The expression, "Mine hour," is found seven times in John's Gospel. That hour is the hour of His death. That is the greatest hour since hours began to be numbered. The hour of His resurrection was only God's approval upon the hour of His death. That was the hour fixed by the triune God even before the foundation of the world. That was the hour which, in the eternal councils of the godhead, had been marked out for the sacrificial work and death of the Son of God. It was for the sake of that hour that He left the bosom of the Father for the womb of the virgin. That was the hour when the seed of the serpent bruised the heel of the Seed of the woman. That was the hour that God had in mind when He clad Adam and Eve in coats of skin. That was the hour in which Abel had hope as he offered the firstling of the flock to God. That was the hour which Abraham saw as he looked away from the altar on Mt. Moriah where his own son was ready to be offered. "Abraham rejoiced to see my day," the Lord said.

That was the hour that gave value to the blood of the passover lamb. The thousands of Israelites came with their droves of beasts for the altar of Jehovah, but now the fire is quenched, the altar is hewn down, the sacrifices are driven away, for the hour of which they speak is now fulfilled. The Holy of Holies was aglow with the divine Shekinah. The great High Priest was there. Israel stood without confessing her sins. The sacrificial victims were bleeding. But now—the veil of the temple, rent from the top throughout, is left fluttering in the winds of Heaven. The Holiest is deserted. Why? Because the hour of which they spoke is fulfilled in Calvary.

The brazen serpent on the pole pointed off to that hour. The smitten rock was only the shadow of the smitten Redeemer. Psalm 22, with its pierced, suffering, dying Man who cried, "My God, my God, why hast thou forsaken me?" is meaningless apart from that hour. Isaiah wrote of that hour. "He was wounded for our transgressions, he was bruised for our iniquities . . . The Lord hath laid on him the iniquity of us all." Zechariah had that hour in view when he cried out, "Awake, O sword, against my shepherd, and against the man that is my fellow" (Zech. 13:7).

All the prophecies, all the types, all the shadows, all the symbols met at the cross in that hour, and the end of them all came with that last loud cry that sent its echoes pealing through the plains of Judea—"It is finished!" That was the hour when the one without sin was made to be sin for us, when He bare our sins in His own body on the tree. That was the hour to which the prophets pointed. That is the hour to which all ages point and to which all dispensations look. That was the hour when the new covenant was sealed and our salvation secured in the blood of the Son of God.

He said, "The Son of man must be lifted up." "Must" means "must." None other could fulfill the saving purpose of God because He alone is the Son of God. He alone is sinless, and so He alone could bear our sins.

A missionary, in charge of one of the native churches in China, was examining a number of candidates for Christian baptism. He asked a woman who had applied for church membership, "Had Jesus sin?" and somewhat to the missionary's astonishment, although she had been taught otherwise, she replied, "Yes." The missionary thought that perhaps she did not understand the question, and so repeated it in a way likely to elicit a negative reply, but the woman answered very positively, "He had sin." Then the missionary asked her if she did not understand that the Lord Jesus was God incarnate and could have no sin, but her unhesitating reply was, "Why He had mine." That woman seemed to be a deeper theologian than the missionary himself. She knew that the Lord had laid on Him the iniquity of us all, and that He bare our sins in His own body on the tree.

All thy sins were laid upon Him,
Jesus bore them on the tree;
God, who knew them, laid them on Him,
And, believing, thou art free.

"His Only Begotten Son" Determines Man's Eternal Destiny

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

It is to as many as received Him that He gives power to become the sons of God, even to them who believe on His name. John 1:12 makes it plain that receiving and believing are synonymous terms. The one who believes on the Lord Jesus Christ is the one who receives Him as a personal Saviour.

A friend of mine recently received a gift from one with whom he was not in fellowship. He immediately returned the gift to the one who sent it. He refused to receive it. In like manner men may refuse God's great Gift of His only begotten Son. Such a refusal means no life, but only the wrath of God. On the other hand, to receive God's Gift means a place in God's family with the eternal privileges and blessings that shall be the portion of every child of God. So man's destiny is sealed by his acceptance or rejection of Jesus Christ as Saviour.

Dr. George F. Pentecost tells the story of a poor ragged little Scotch girl who came to him one night in Aberdeen, after nearly all the other people had gone out from the service, and followed him about as he was leaving the hall. Finally, he asked her what she wanted. He fully expected that she was a little beggar; and so she was, but it was the bread of life she was after. "Lassie," he said, "what do you want?"

The little girl reached up on her tiptoes as he bent down, and whispered into his ear, "I want to get saved."

He was surprised and startled at the intensity of her whispered words, and drew back and looked at her eagerly in the face, and repeated her own words for answer, "You want to get saved?"

"Ay, sir, I do," ever so pathetically, and still in a whisper.

"And why do you want to get saved?"

Again on her tiptoes she reached up and whispered in his ear, "Because I am a sinner."

This was so satisfactory a reason, and by this time the child had so interested him that he drew her to one side, away from the gentlemen who were standing by, that he might talk with her unreservedly. "How do you know you are a sinner? Who told you so?"

"Because God says so in the Book; and I feel it right here," and she laid her little hand on her breast, as the publican did when he said, "God be merciful to me a sinner."

"Well," said Dr. Pentecost, "do you think I can save you?"

Up to this time she had spoken in whispers; but now, drawing away from him, her eyes taking fire, her words rang out short and clear, "No, no, man; you cannot save me. No man can save a sinner."

By this time his interest was greatly deepened, and he drew her down beside him on one of the benches, and taking her little hand in his, and speaking as kindly as he knew how, he said to her, "You are quite right; no man can save you, much less I. Tell me why, then, did you come to me? I cannot save you. Who, then, can save you?"

Again she dropped into a whisper, and almost touched his ear with her lips. There was an infinite pathos in her voice as she said, "Jesus can save me."

"Yes, you are quite right. Jesus can save you. But tell me how can He save you? What has He done to save you?"

Again the lips to his ear, and again the eager whisper—if possible more pathetic and tender, "Oh, sir, He died for me."

Out of curiosity to know how the little waif, who had so hotly repudiated the idea of man's ability to save, would answer, Dr. Pentecost replied, "Then He is dead, is He? How can He save you if He is dead?"

The little thing sprang up from her seat, and her eyes, only a moment before suffused with tears, flashed upon him. No whisper now, no timid putting of lips to his ear, but her voice rang out as once before, "He is not dead. He is not dead!"

"But you just now said that He died for you. If He died for you, He must be dead. How can a dead man save you, however good and loving He may have been?"

She looked at him as in amazement, and lifting her little lean bare arm in striking gesture she replied again, "Man, Jesus is not dead. He died for me; but He is not a dead Man. He is God's Son. Man, did you not tell us this very night that God raised Him from the dead? He was dead, but He is not dead now. Oh, man, I want to get saved!" and her voice dropped into the old pathetic tones. "Do not fool me, but tell me all about it, and how I can get saved."

He had preached that night from the text, "He was delivered for our offences, and raised again for our justification." And this little waif had been drinking it in. He did tell her all about it, and she went away glad and thankful, and full of the consciousness that her sins were forgiven by the Saviour who was alive forevermore.

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Sowing and Reaping

(Continued on page 3)

things will be added unto you." God has a promise that when you give to Him, He will repay. It will come back.

In Paul's letter to the Corinthians is a wonderful lesson: "... God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:7, 8). Paul said, "... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" in his giving. So when you give money, you are not to think, "Good bye! That's the last of that!" It is like when you put corn in the ground. Bless God, God's rain and sunshine will come on it and we will have a row of corn. We will have green ears, and nice green corn to eat. Or we will have corn for hogs this fall, because what you sow, you will reap. That is a Bible principle. So giving is a sign of it.

Do you tithe? Do you give at least a tenth of your income? Get my book back there, *All About Christian Giving*, and read the chapter, "Giving Your Way to Prosperity." If you try that six months, and don't gain in actual cash and blessings spiritually besides, I will give you the book. I know it pays to give when you give in Jesus' name and trust Him to repay as He promised. You see, that is sowing and reaping.

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The Bible says on this matter, "He that hath pity upon the poor lendeth unto the Lord ..." (Prov. 19:17). You can say, "Never mind. I have a good Saviour. He won't let me go without. He will see that I receive what I need because He says, 'I owe that fellow something. He gave to the poor.'" And God pays His debts. He does! Christian giving is the proof of the sowing and reaping. When you sow, you reap. Thank God, you reap abundantly, too!

That is another proof of the law. That is the way it is with soul winning, too. Soul winning is primarily sowing and reaping. Psalm 126:5, 6 says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." So soul winning is primarily sowing and reaping. That puts it in the category of God's inexorable law and you cannot fail if you meet God's requirements. You are going to have a harvest. If you go God's way, you will have a harvest. If you will go with tears, you will reap with joy. If you go forth and weep and bear the precious seed, you will come back rejoicing with sheaves. So the Bible says.

I. The Results of the Gospel Are Not the Same With Everybody Who Hears

You will not get everybody saved. The sower went forth to sow. Some seed fell by the road side and a robin hopped down and picked up some of it. A crow came along and got some of it, and a chickadee, and a quail—but some of it brought good seed.

I have often preached and gotten somebody saved, but I did not get that one to quit his tobacco. I did not get him on fire for God. I did not get him to winning souls. Well, I was sad. But, somebody else got saved who meant business. What a joy that is to know!

In getting people saved through literature, I have found a strange, a wonderful thing, and yet something very queer. We will hear from about one thousand people this year, perhaps eleven or twelve hundred who will write letters to tell us. Ordinarily we get three or four letters a day from people who tell us they are saved through a sermon in *THE SWORD*, or saved through one of my books, or particularly, more often, saved through the little booklet, "What Must I Do to Be Saved?" I have thought, "Now, I wonder if they turn out to be as good Christians ... It looks like if they came down the aisle in a revival they might make better Christians." So I began to check up. To my astonishment, I began to find out that a high average of these people who write in to tell us they are saved through the literature turn out to be preachers! More of them turn out to be soul winners! My, how many of them—one man here told me this morning at the prayer meeting, "Brother Rice, over in India another soldier gave me one old copy of *THE SWORD OF THE LORD*, and I've been a reader ever since." He told me of what blessings he had gotten. How many preachers are preaching the Gospel because somebody gave them one of my booklets!

There is that man, Jacob Friesen, in Kansas. He had nine grown sons and they were all converted. They prayed for their dad, but he would not go and he did not care, and he was not saved. But one day he read a sermon in *THE SWORD* and was converted. That old fellow, bless God, got on fire.

One day Miss Viola Walden and some of my daughters were going from Chicago on the Pennsylvania train out to Winona Lake. A man came along giving out tracts and said, "Here, read this. Here is the plan of salvation. Be sure and read this."

It was my booklet, "What Must I Do to Be Saved?" Miss Viola Walden said, "We are with Brother Rice, and are going out to Winona Lake for a conference. We will work there during the conference. We work with him and here is Brother Rice's daughter."

"Well," Brother Friesen said, "let's all sing a song, then."

So they sat on the train and sang songs. Then he walked up and down the aisles giving out the booklets. He has gotten more people saved!

One man came back from Denver. He said, "Brother Rice, do you know Jacob Friesen?" "Yes." "Well, we had a Gideon's convention at Denver and there were Christian businessmen there from all over America. I met one guy on every street corner. He was buttonholing people and giving them tracts and talking about the Lord, and having prayer meetings on the street and in the hotel lobbies. I asked him, and he said he was saved through reading *THE SWORD OF THE LORD*."

You know, I just keep hearing echoes of that good man, Jacob Friesen.

Does it make a fellow a better Christian to get saved reading a sermon? No, not necessarily. But the truth of the matter is, only the bold ones write; some timid ones are saved but don't write. They go down to the church and join. Then I come along six years later and hold revival meetings, and they come up and say timidly, "Brother Rice, I was saved six years ago reading your sermon." But they never wrote to tell me about it. So I think if I get one thousand or eleven hundred letters this year telling me they found Christ through some of this literature, there will have been thousands more who trusted Christ, went down to the church, joined the church and were baptized, who never wrote to tell me. They love me and pray for me. If I came that way they would verbally tell me.

Is there anybody here now who was saved through some of my literature? Often in such a crowd there will be. Yes, there is one! Thank you, brother. I am just saying that there is a gospel truth that if you sow enough seed you are going to reap some sheaves. That is it! You sow the seed and God is going to bless it. That is God's law.

II. Soul Winning Is Not Simply God's Business

That is not affected by predestination. A lot of lazy people who do not want to win souls say, "That is the sovereign business of God. It is just up to us to be faithful. It is not up to us to see about the results. We don't care about numbers anyhow." You old backslider! If you loved sinners like Jesus did, you would care about numbers. Yes, sir!

"Well," somebody says, "I don't believe in counting."

Well, I am glad you were not there at Pentecost. If you had been running that, we would never have known that they had three thousand souls saved. But God does not feel about it as you do. He said about three thousand souls were saved.

Somebody says, "Well, it is the sovereign business of God."

Brother, this is one matter in which God and I are partners. He loves sinners and I love them, and Jesus died for them, and I lay my life on the altar, I live a crucified life day by day. Like Paul, I fill up in my body what is lacking of the sufferings of Christ in order to get people saved (Col. 1:24). It is my business and I will reap over it. It was Jesus' business. He bled and died over it.

When they are saved I rejoice; up in Heaven there is such a smile of gladness on the dear face of Jesus because a sinner is saved. And He tells everybody in Heaven, "Rejoice with me; for I have found my sheep which was lost." Listen, I am not going to leave it to the sovereign predestination and election and foreordination of God about winning souls. God has set a rule and He says if you sow the seed, you will reap sheaves. He said what you sow you will reap. The divine law is that people can win souls, and if you work enough at it, cry enough, pray enough, show enough Scriptures, give enough people the Gospel, go get them and bring them to church, try enough ways and schemes, you are going to get more and more people saved. In proportion as you sow with tears the Word of God—in that propor-

tion you are going to reap. The one who reaps more sows more.

Who is the greatest soul winner? The man who sows more. A man who sows more seed gets more crop. That is the way. Not the smart man. Who is going to make the most money? The smartest farmer? No, if he sits at home and studies the Encyclopedia Britannica and reads in very strong, scholarly tones, that will not make him a crop. What makes it is getting out there and breaking the ground, killing the weeds, sowing it, then reaping it. That does it! The more sowing, the more reaping. And that is God's plan about soul winning.

"Well," somebody says, "I don't believe revivals are worked up. I believe they are prayed down." You are half right and half wrong. It is true that revivals are prayed down. It is also true that they are worked up. It is true that only God can give a revival, but it is also true that He only gives it where God's people meet His requirements. Revival is God's business and my business. He told me what to do and if I do my part, He does His. That is not just a business that hits like lightning, unpredictable, accidental, not influenced by men. No, no. God has a law of sowing and reaping in soul winning.

III. God's Law that Sowing Guarantees a Reaping Works in All Circumstances

"But, Brother Rice, we are in the last days."

Well, if you mean we are in New Testament times—yes. If you mean anything else, then you are wrong. It is tomfoolery for anybody to pretend to know how soon Jesus is coming. You do not know anything of the kind. There is not any sign by which you can know. Jesus plainly said in Acts 1:7, "... It is not for you to know the times or the seasons, which the Father hath put in his own power." You are not supposed to know. That is not your business.

"But Brother Rice, there is a lot of modernism."

Yes, I know.

"But Brother Rice, there is a lot of worldliness."

Yes.

"But Brother Rice, people are looking at television."

Yes.

"But Brother Rice, there is a lot of drinking."

Yes, I know. "But where sin abounded, grace did much more abound" (Rom. 5:20). The grace of God is greater than all the sin in the world. There are not any circumstances, no nation, no country, no class of people—under which God's laws don't work. God's divine law of sowing and reaping works. Brother, you sow the seed, the dynamite of God, this blessed Word of God; you sow it with tears, sow it beside all waters—you be faithful in that, and the Scripture says, "... in due season we shall reap, if we faint not" (Gal. 6:9). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). Brother, it works! This soul-winning business works! The people who win souls work at it. The people who do not win souls do not work at it.

You say, "You need the power of God."

Sure, but you can have the power of God.

"But, Brother Rice, one ought to have the right method."

Yes, you have the Bible, you have the Scripture, and you can use that. And one who sows the seed comes back with sheaves.

That is the Bible plan. Sow and reap. A divine law. In proportion as you sow in God's plan, in that proportion you will reap in God's plan.

You see that soul winning, then, is the plain business primarily of going after people. What is soul winning? One element of soul winning is the Word of God. "He that goeth forth and weepeth, bearing precious seed ..." (Ps. 126:6). In Luke 8:11 it says, "... The seed is the word of God."

You say, "Can you always depend on it?"

Listen, that dynamite goes off and it works wonders in the hearts of men.

I was on Seminary Hill as a student in Southwestern Seminary. Good old Mother Williams was in charge of the campus and it was on a rocky hill. You would dig down eight inches and run into limestone; yet they wanted to plant beautiful trees. Well, you cannot get much of a tree to grow in six or eight inches of soil. So we would dig down, then pry out rocks. When we came down to solid rock, we would take a crowbar and chunk it down and down and down and make a hole. Then we put in half a stick or a stick of dynamite and a fuse and put a cap on it, then somebody would go out to head off the passers-by so nobody would get hit. Then we would set the thing off and blow the rock to smithereens. After a while you could put a tree in there and it would grow.

I am just saying that like a good company puts a certain amount of nitroglycerin with a certain amount of sawdust and a certain explosion pressure point with a fuse and a certain amount of cap impact to set it off, just as scientific as that, with a certain kind of sowing and a certain amount of sowing, God gets a certain number of souls.

I have a friend, Arthur DeMoss, an insurance executive in Albany, New York. He was chairman of my campaign when I was in Albany, and is a very good friend of the *Sword of the Lord*. He tells me: "I set up an insurance office, establish an agency, call in workers, and tell people this: 'If you have so many contacts, out of those so many contacts you can make so many calls. There will be a certain number of them at home if you call within certain hours of the day, and a certain number won't be at home. Out of those that you call on, you will make so many sales, and out of so many sales you have, your commission will be so and so.'" He said, "I can show to him, taking the case of one hundred workers, maybe, and thousands of cases, that every call an individual makes will be worth \$2, and he will get \$7 commission on every sale on an average. Anybody in the world who makes so many calls a day can make so much money a year in the insurance business. It just works out as simply as that, that a call is worth so much." In other words, the divine law of sowing and reaping works in selling insurance as well as in building a Sunday School.

If I can get on Thursday night a certain number of workers out to visit, I will have so many people. If I can have 23 workers to visit on Thursday night, I will have 160 people in Sunday School next Sunday in Wheaton. And that with amateur workers, and not very well established, and a new church that has just started, and a good deal of prejudice. But when I get to where I can have 46 people out visiting to win souls and invite people to Sunday School and see after the absentees,

(Continued on page 11)

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Sowing and Reaping

(Continued from page 10)

I will have 320 in Sunday School. Down in Catholic New Orleans in the Mid-City Baptist Church, Brother Paul Driscoll tells me that he has kept count for eight years and that always, if he can have 10 people visiting, he has 100 in Sunday School. If he has 100 people visiting, he has 1,000 in Sunday School; when he has 120 visiting in a week, he has 1,200 in Sunday School. He said it has worked within a fraction of a percent all down through these eight years in that Catholic city where nine out of ten of the people are Catholic. It still pays. You see, God's divine law of sowing and reaping always pays off.

You know who does not win souls? The man who is so lazy or so indifferent or so pigheaded that he will not go after people. That is it. Now people who go after people can get people saved.

Somebody says, "I wish we could have a great church like Dr. Lee Roberson has in Chattanooga." You can. "Oh, but Dr. Roberson's case is extreme." Yes, he is a wonderful preacher, but I know others who preach as well. The plain truth of the matter is that that church is built on a divine law that if you go after enough people, you can get a certain percentage of them, and get a certain percentage of them saved and baptized. Anybody in the world who teaches people to rely on the Spirit and use the Word of God, then make enough visits and go after enough people, while they are living straight and praying and God is helping, will have a certain number of people saved and a certain number of people baptized. It just works by the divine law of sowing and reaping. "... in due season we shall reap, if we faint not," the Bible says. So "therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

IV. We Should Sow the Seed Everywhere

Now in Isaiah 32:20 we read, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Here the Bible says it is a blessed thing, then, to sow beside all waters. If you want to raise lots of grain, the thing to do is to go out and everywhere you find a little flat place, sow some seed. Now he is talking about Palestine. Down here in North Georgia it would be very much the same for there are lots of hills. He said, "Blessed are you that go out here and sow every time you find a little valley and a creek running by. In a bend of that valley there will be a little place that is big enough for a field where you can plant some grain. And if there is a river, you will have a wide bottom. If it is a little bit of a creek, you will have just a small bit of bottom land. But blessed is the man who just goes over the country and plants his seed everywhere he can find a little bit of a valley land, everywhere he can find a place with not straight up-and-down hills. Right there by the creek he plants his seed." "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

Here a fellow says, "Hitch up that yoke of oxen to the plow. Here's a little piece of ground. Oh, it isn't very much; there are rocky hillsides all around. It is just a little bit of level ground, level enough to plow. All right, we are going to plow that and put it in grain." So they turn it over. They say, "Bring your team of donkeys over here! Here's another little place." So he goes around in a rocky country, in a hilly country, a lot of which cannot be cultivated. But anybody can find some ground down by the creek and sow a little seed. So the Lord said, "Blessed is the Christian who lives in this dry old world, lives in this world that is an enemy of God, lives in this world that is so full of sin, lives in this world where so many people would rather look at TV than go to church—lives in the world where it is easy to get a great crowd

for a ball game. (It is a little harder to get them to hear the Gospel.) But never mind! Blessed is the Christian who says, "I am going to find some place where there will be a little stream, a little bottom land, somewhere a place where you can sow some good seed and get people saved." "Blessed are ye . . . that send forth thither the feet of the ox and the ass." That is, he plows it up and sows the seed, and harrows it in, then gets ready to mow it or to reap it. God is saying that you should win souls every chance you get.

Sow beside all waters. Sow beside all waters. You know, the ones who win the most souls are the folks who work the most. That is really what the Lord was teaching in Luke 14: "A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." He didn't even say, "Excuse me." These people were all obviously giving poor excuses.

So the man went back to report. "Lord, I tried my best but I couldn't get anybody saved. They gave the poorest excuses. They wouldn't listen. What will I do?"

He answered, "Go to somebody else. Go along the streets and lanes of the city, the back alleys. You went to the main homes; now go to the poor folks. You go, and go everywhere. Go quickly!"

So the servant went and got some. But he came back to report, "Lord, there is still some more room at the table for the banquet. What will I do?"

He said, "Have you been all over town?"

"Yes, Sir."

"Have you been in the back alleys, lanes, and across the railroad track?"

"Yes, Sir!"

"Then go out on the highways in the country, and back across the fields by the hedges, to the little tenant houses, and everywhere, and this time go so earnestly and urgently, and compel them to come in that my house may be filled."

You see, the Lord is saying, "Sure, some people will turn you down. Yes, I know this world is not all for you. Sure, there are a lot of people who don't want to be saved. But we can fill up the table, we can have wedding guests if we keep going. Sow your seed beside all waters." That is a good lesson.

V. Don't Give up so Easy: Sow at the Hard Places!

Listen, some people give up too easily.

In 1936 I was in Spruce Street Baptist Church in Philadelphia. I preached on soul winning. A woman came to me in tears and said, "Brother Rice, I know you are right, and I would love to win souls, but all the people around here are Catholics."

"Well, God still loves the Catholics. What is wrong with Catholics?"

You know, if you love Catholics, the Gospel is just fitted for Catholics. I don't mean you should argue and say, "Oh, your priest is all wrong." I mean you should just go and teach people who are sinners that you love them and that you want to help them, and prove yourself a friend. Love will find a way. Take my booklet back there on *Sermon From A Catholic Bible*. Some will read that who wouldn't read "What Must I Do to Be Saved?" That is one way. But if that is not the way, try another way. But sow beside all water. Everybody ought to be ready to win a Jew, win a Catholic, win a bootlegger, win a harlot, win a little girl, win a little boy, win an infidel. All waters!

One great thing about Dr. R. A. Torrey in his book on *Personal Soul-Winning* is that he just got the ways down there because he worked at it all the time to win an infidel or a Catholic, or to get a backslider, or to get somebody who was ripe and ready, or somebody who was not. Beside all waters!

And do you know the wonderful thing? I wish you would believe me. Thank God, He works with people who work everything they can.

In January, a year ago, (that is, the last day of the old year), I went to Buffalo, New York, to speak at a New Year's Eve watch night service. It was in a great auditorium and there were 1,200 people there. At 1:30 in the morning I preached. God saved some souls. I went to the hotel to get a little rest, then caught a plane back home. On the plane it came on toward noontime and the hostess came by and said, "Are you ready to have your dinner?"

I said, "No, thank you. My daughter, Mary Lloyds, has fixed dinner for the family. I am going to have New Year's dinner with my folks at home. The plane doesn't get in till about 12:55 and it will be 1:30 by the time we get there, but I am saving up for a New Year's dinner with my whole family."

So we went on, and we got over Chicago and went around and around and around up in the clouds. After a while the hostess came back through and said, "We'll have to go back to Detroit. The field is closed in with fog and we can't come down in Chicago."

We went back to Detroit. But wait a minute! Let me tell you what had happened meantime. At Detroit a sailor boy had gotten on the plane. I moved over and

made room and prayed God to guide. I said, "Lord, on New Year's Day, the first day of the year, let me win somebody today, this first day of the year."

That sailor sat down beside me. I said, "How are you?" and he mumbled something. I said, "Pretty day, isn't it?"

"Yes, I guess so."

He paid me no mind. I talked some more. "Where do you live?"

He told me it was Adrian, Michigan.

"Where are you going?"

"I am stationed at San Francisco, on the West Coast. I have been on furlough."

He would hardly talk to me, but I kept asking about his family. He had a little girl, had a wife. We talked about his mother and his dad. Yes, his wife went to a little Methodist Sunday School, etc. After a while I said, "Well, it's New Year's Day. I'm hoping to eat dinner with all my family today."

He said, "Yes, I won't get to see mine." But he had been home and had a good time.

I said, "Lots of people will be making New Year's resolutions today."

He said, "Yes."

"I guess maybe you made some."

Well, he was kind of noncommittal.

"Listen. Your wife—is she a Christian?"

"Yes, she is."

"Are your mother and dad Christians?"

"Yes, they are."

"Do you know you are a sinner?"

"Yes, I do. Of course. Everybody knows that."

"Well," I said, "wouldn't it be

wonderful if on this New Year's Day you would give your heart to Jesus Christ and write your wife and say, 'On New Year's Day I have trusted Jesus. I have taken my wife's Saviour. I am going with you to church. I am going to raise the little girl for God.' Wouldn't that be wonderful! Wouldn't she like that?"

By this time he had melted down and he began to say, "Yes, yes, that is sure what she wants. That's what she would like. A fellow ought to do that."

I said, "Let's you and I pray and ask Jesus to come in." So we bowed our heads and prayed and he trusted Christ. We had a good handshake on the thing and then he was going on.

Then was when the hostess came through and said, "I'm sorry but we cannot get down in Chicago. It is fogged in."

We went on back. I went back and got off at Detroit. I took a taxi all the way over to Ann Arbor, caught a train, didn't get into Chicago until past midnight, and got home at one or two in the morning. I told that hostess, "I want to take a rain check on that dinner. Have you got any of it left?"

She said, "Yes," and so I got a little of the dinner that was left as I went back, was up half the night, and finally got home. But

(Continued on page 12)

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From Rhodesia in South Africa, there comes a nice letter from F. Holland, a missionary from the Brethren in Christ.

"Dear Brother Rice:

"I want to list the following comments about THE SWORD:

"1. I want to express my thanks for your kindness in sending THE SWORD to me.

"2. We really enjoy the good articles. They are warm for the heart and yet satisfying intellectually. Being away from other white people and working with uneducated, semi-heathen Africans robs one of contacts that keep one alert and fed in the inner man. Perhaps this is more sociological but we find a real satisfaction in devouring THE SWORDS.

"3. I admire the way you defend true fundamentalism without always seeming to have a chip on your shoulder, as some do. Perhaps you have received some rebukes on your May 17 issue with the article about Billy Graham; I believe I am writing primarily to give you a boost as I feel you must be swamped with criticism about your article. To me it was the way a father would censor his own son. Not just tearing him apart but for the sake of right pointing out areas of wrong. I doubt if I would do as good, but you have spoken with the love of a true fundamentalist. I am sure that it is difficult to stand in his place and I am sure that your comments should (both the article and the following letters) help him.

"A fellow junior partner in His service."
(signed) F. Holland

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Sowing and Reaping

(Continued from page 11)

I said, "Bless God, anybody who is in the sowing business will find some ground somewhere to sow the seed and God will give him some fruit." Yes, sir! If you really put that first, you can be a soul winner. You can find a place.

VI. Using All Possible Means to Save Souls

Paul said on this matter, "... I am made all things to all men, that I might by all means save some" (I Cor. 9:22). Not only all places, but we ought by all means to save people.

In I Corinthians 9:19-22 the Apostle Paul speaks. Paul was a great soul winner. Why? Not eloquent—a hard worker! How did Paul get so many people saved? A great gift of language? No! His bodily presence was weak and his speech was contemptible! That is what it says in II Corinthians. How did Paul get so many people saved? He just cried so much and talked so much and worked so much and sowed so much seed that he was bound to get a lot of people saved. So he said "... in labours more abundant..." That is how he got more people saved. That is how anybody else gets more people saved. The best preachers don't get the most people saved; the hardest workers get the most people saved. Of course it is good to preach the best you can, but the more crying and praying and working and walking and talking and sowing the seed—that gets more fruit. So in I Corinthians 9:19-22 we read, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law."

I walked into a junk yard where a Jew was in charge in a Pennsylvania town. He was an orthodox Jew and we began to talk about Jewry and the Old Testament and the synagogue, and the Passover, and the Day of Atonement. The more we talked, the more his heart began to run over and he began to ask me questions. That Jewish man in a junk yard! I was shocked and surprised to find that he would have given me anything in the junk yard, anything he had. Before I got away from there I was like a brother beloved. I found that if I entered into an orthodox Jew's thoughts and the things he loved and cared about and was interested in, why, he had a heart, he had a conscience, he needed God the same as anybody else. Did you know that?

"To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

Oh, my! By all means! I know—people think I am a kind of a put. I preach all the time that I can. When I am at home I make two or three broadcasts a week, and I preach four times besides about nine hours a day in the office, usually. Sometimes I get out for an hour or two, but usually I spend nine hours a day in the office besides preaching. Out in a revival campaign I pretty regularly preach three times, sometimes five times a day, and then besides that I edit THE SWORD OF THE LORD, get out books and pamphlets, tape recorded radio broadcasts, gospel films—any way in the world to get people saved. God forgive me, if I boast, but I do want to try every means in the world, to get people saved. So I preach to get people saved, and do personal work to get people saved, and make gospel films to get people saved, and sing to get people saved, and visit house to house to get people saved. "... I am made all things to all men, that I might by all means save some." I know some preachers who do not win souls. They want to preach. They don't want to get out here and hotfoot it from

door to door, and talk to sinners.

One preacher came to me and said, "Brother Rice, I don't have any work."

"Well," I said, "why don't you get out here and find some? The world is full of sinners, and people need the Lord. Why don't you go down to the rescue mission? There will be somebody there. Or why don't you stop somebody on the street?"

"Oh," he said, "I mean I don't have any regular work."

I said, "Well, you can make it regular." I knew what he meant! "Why don't you go down to the jail and preach?"

He said, "Yes, but I mean a place where they hire you and you have a salary." He wanted to preach and get paid for it. He didn't want to just go out and win souls and not get anything for it! Anybody who works at it can win souls. Anybody!

I was at Waxahachie, Texas, in revival services where God blessed wonderfully. There was a man there named Henry Hemphins. (By the way, he owned a junk yard, too.) He had only had about a sixth or seventh grade education. He got on fire. Though he had been saved, yet he had never won souls, and he got so burdened about it. I had a great lot of Gospels of John. I had preached at the high school and had said, "Everybody get your pencil. Look on page 4," etc. I had underlined John 1:12—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

We underlined John 3:16, John 3:18, John 3:36, John 5:24, John 6:40, John 6:47—all the verses on "believe and be saved" as we went through the Gospel of John. Over in the back I had mimeographed a little decision slip: "Dear Brother Rice: Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to be my own personal Saviour." Then there was a place for each one to sign his name and address. So I had these there, and after I had had a service and gone through that little booklet, the Gospel of John, with the crowd, Henry Hemphins came up and said, "Brother Rice, can I have some of them little books?"

I said, "What little books?"

"Them you had there, you know, part of the Bible."

"Yes, how many do you want?"

"Oh, give me a handful."

I gave him eight or ten. The next day or two he came back and he had torn out those decision forms I had pasted in the back, and every one of them was filled in with a name and address! He said, "Do you have some more little books? I got this many to sign it."

So with some misgivings I gave him a handful more and said, "Now wait a minute. (I said this to myself—I didn't tell him!) Now it is not as easy as that. He just got some people's names on that. But I meant for him to get people saved!"

A day or two later he came back and had the decision slips torn out and signed. He said, "May I have some more of them little books?"

I said to my wife, "Now I'm going to see what he's doing."

So I went out to his junk yard and he was talking to a man. He said, "I'm going to show you something I learned. I didn't know it was this easy. I didn't know that anybody in the world who just wanted to be saved could be saved right now and know it, but I am going to show you." He turned in that Gospel of John to every verse marked. He read John 1:12. He said, "Do you see that? Did you know that? Anybody who will receive Jesus, He will give him power to be His child?" Then he read John 3:16. "Do you realize that God loved you enough that He gave His son that anybody who would believe Him, trust Him, would have everlasting life and not go to Hell? Did you know that?" And he went right on, verse after verse.

"Well," the fellow said, "I didn't know that. I thought you had to

be baptized. I thought you had to live right."

He went right on through that whole business so clearly. And when he came to the back he said, "Listen, do you want to be saved or don't you?"

"Well, yes, I do."

"Well you know you are a sinner and you need to be saved. You and I are friends now, and I am interested in you. Don't you want to be saved?"

"Yes, I do."

"All right. Lord, help this fellow to trust you right now." Then he said, "Will you do it? If you will, put your name down there." The man was in tears and he put his name down there.

Well, about that time another fellow drove up. He said, "Hey, Henry! Have you got a 2 x 2 angle iron about that long? I need a piece of angle iron."

So Henry said, "Yes, I have." Then he said to his wife, "Hey, come here and get this man a piece of 2 x 2 angle iron about that long, will you? I want to talk to his friend." (There was another fellow sitting there in the car of the fellow who came after the angle iron.) His wife was waiting on the junk yard and he was doing the personal work! So he got another fellow and went through the whole business: "I want to show you what I've learned..." And he was just getting them right and left and I doubt if he had finished high school! But he found out if you sow the seed, you can get results. If you sow the seed, you can get results, and by God's grace, what we ought to do is to say, "I am going to use all the means and sow besides all waters."

Let me read you some blessed verses and I am going to have to stop. In Ecclesiastes 11:1 we read, "Cast thy bread upon the waters: for thou shalt find it after many days." Here is some good grain. Here is some wheat. I had better save it. This is my bread for the winter. No, you ought to sow it. Let's sow it and get a crop. "Well," you say, "but I don't know whether I'll get it back."

VII. If You Are Too Much Impressed With the Circumstances, You Will Not Win Souls

Yes, cast it on the waters and you will think it is gone. But after many days you will find the fruit from it. And then again look at verse 4: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

Somebody says, "There is no use talking to him. He's a Catholic." Somebody says, "There's no use talking to that man. He's a drunkard." "No use talking to that man. He will get mad and cuss you out."

Listen! "He that observeth the wind..." won't sow. If you observe the wind, you won't sow. Listen! Quit looking at the circumstances and look at God. Go and sow the seed everywhere. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Whether it looks favorable or not, sow the seed! Give everybody a chance. In the most unlikely places you will find people saved.

In Lima, Ohio, I went out of a hotel room one morning and as I went out of the room, a woman, a maid in the hotel, was making the bed in the room next door. She came out to her cart to get some cleaning fluid or something there, so I said, "Good morning."

She said, "Good morning."

I asked, "Are you a Christian?" She immediately dropped her hands to her side and looked like a woman stricken with the deepest grief.

Tears filled her eyes as she said, "No, I am not, but I have been wanting to be one for a long time." Well, I'll give you three guesses what happened there. It didn't take very long!

God has plenty of places. The harvest is white but the reapers are few. God has plenty of people. If you sow, you will reap. If you work at it, you can get people saved. You sure can, and I would say, "God give us grace to do it."

"In the morning sow thy seed,

and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11:6). Sow your seed. Go by faith. Have the leading of the Spirit. Pray for the power of God. Weep over it, pray over it, but go, and as you sow in the power of God the precious seed of the Word of God, you are certain to get people saved.

Aren't you ashamed you haven't worked at this soul-winning business? You preachers! You preach nice sermons from the pulpit. Why don't you go out and get people saved?

I preached in one revival campaign and there was one man who came to service after service after service. I preached and preached and preached, and I got to where I was aiming it at him. I felt so frustrated when he didn't bat an eye. I went back one day and headed him off in the vestibule. He came out and I said, "Don't you want to be a Christian?"

He said, "Yes, I do want to, Brother Rice, but I don't understand it." And in two minutes I had made it clear and he was saved. And all the time I was shooting long range and wasn't hitting. But if you ever get to where you really mean business and go after them, you can get people saved. God help us to do it!

How many will say, "I am going to try to start out and try to use all of my talent." Some of you women, you men love babies. My, how many people I have won because I loved their children.

A Catholic man on a farm on an island in the Mississippi River up in Hastings, Minnesota, was mean as the Devil, drinking, cussing, and all that. The pastor said, "Well, we are going out here on matters of business. Would you like to go along?"

"Yes, if there is anybody I can talk to about the Lord."

"Well, there is a man out there you could talk to but it won't do any good. He's a Catholic and as mean as the Devil. He cusses out preachers and he is not interested."

"Well," I said, "I will go along."

So I went out there and while some of them were talking their business out, I played with the children—a big family, a big bunch of youngsters out in the yard on a bright, sunshiny winter day. I talked with them, and I don't have to work at that. I love children anyhow. So I finally said to the man when I got a chance to talk with him a little, "How many children do you have?"

"Only seven now." And he was very sad.

"You mean there were more?"

"Yes, the prettiest one, the brightest one, the best one of all—she was only three when she fell in the river and drowned."

"Oh, that's too bad. Bless God, I've got good news for you. You can see her again."

"No, I can't."

"Oh yes, you can. You can see her again."

"No, I can't. You don't understand."

And I said, "Why, yes! Why couldn't you? You can get right with God and go to Heaven and see her again."

He said, "You don't understand. She wasn't baptized. They wouldn't even let me bury her in the regular Catholic graveyard. She wasn't baptized. She didn't go to Heaven!"

"Well," I said, "I have something to show you." And I read over in Samuel where David's baby died and he said, "I shall go to him, but he shall not return to me" (II Sam. 12:23).

Then I turned over to I Corinthians 15:22—"For as in Adam all die, even so in Christ shall all be made alive." And all the taint of sin that little children inherit from Adam has already been paid for in Christ, and a little child is kept safe until he comes to his own deliberate sin. That little child had gone to Heaven.

He said, "Do you mean, then, that she didn't have to be baptized?"

"No, the blood of Jesus is what does that. He has already paid for the whole business."

Suddenly the man was in tears and open, and listened to anything I told him. We had a prayer together and he took Christ as Saviour. He gripped my hand and held on to me. All the time the fellow that was inaccessible and such a bitter Catholic, they thought, and so profane and drunken, they thought—all the time he had a broken heart and if you loved him, you found the key to his heart, you see. You can win souls, but you have to go after them.

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